# *Śrī Nṛsiṁhasahasranāma*

**Translated by His Grace Kuṣakratha das Brahmacārī**

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# श्री नृसिंहसहस्रनाम

# *Śrī Nṛsiṁha-sahasranāma*

## A Thousand Holy Names of Lord Nṛsiṁhadeva

### *Preface*

This temporary material existence is full of suffering. Everyone in this world is suffering from the problems of material life. There is no exception. The root cause of the suffering of material existence is constant transmigration of the soul from one body to another.

Even if one does not accept the truth of reincarnation, still it is a fact that we take birth in an infant body, then transmigrate from a baby body to the body of a child, to an adolescent body, then to an adult body, to a middle-aged body, and at last to the body of an old man or woman. Finally the present body is subjected to death. Yet through all these transformations or transmigrations, the identity of the living entity remains the same. So transmigration of the soul to different bodies happens even within this life. Everyone experiences that these changes of body are causes of suffering to the embodied living entity.

We do not want to suffer, nor do we want to transmigrate to different material bodies. We do not want our consciousness or activities to change, our relationships to end or our bodies to die. By nature we are free, eternal, blissful spiritual beings. We naturally desire to have an eternal existence in a perfect body full of knowledge and pleasure. We want to expand our activities and enjoyment unlimitedly in an atmosphere of freedom, understanding and love. This is our real spiritual nature.

But at present our eternal spiritual nature is covered by a temporary material body. By the laws of nature we are not free, for the type of body we inhabit and its stage of bodily existence condition our experience in every way. In material existence, our bodily condition totally determines our range of action, thought and consciousness.

Like every material phenomenon, the body goes through the stages of creation, gestation, birth, growth, production of byproducts, deterioration and death. One may have performed good works and consequently find oneself in a relatively comfortable material condition, or one may be in an unfortunate condition due to impious activities. But no matter what kind of *karma* one may have created for oneself, the universal sufferings of birth, old age, disease and death are as inevitable as they are abominable.

This conditional life of suffering in material existence—the involuntary repetition of birth, old age, disease and death—is called *saṁsāra. Saṁsāra* is uncontrollable, like a blazing forest fire. A

forest fire ignites automatically by lightning, and to extinguish it is beyond human power. The raging forest fire can be extinguished only by another natural force, when there is an ample downpour of rainwater. We are helpless before the powerful manifestations of material nature like forest fires and rainstorms. No one can stop them.

Similarly we are helpless to stop the suffering of *saṁsāra*, unless we are fortunate enough to receive the mercy of God in the form of His Holy Names. *Saṁsāra-dāvānala-līḍha-lokatrāṇāya kāruṇya-ghanāghanatvam:* Like the cooling downpour of rain from a storm cloud, hearing the Holy Names of the Lord from the self-realized spiritual master and chanting them offenselessly extinguishes the blazing fire of *saṁsāra* by eliminating the root cause of material suffering.

This book and companion recordings of *Śrī Nṛsiṁhasahasranāma* contain these Holy Names, which are the remedy for the suffering of materially conditioned existence. Śrī means beautiful on account of being full of spiritual qualities; Nṛsiṁha is the Sanskrit Name of God, the omnipotent, omnipresent Creator and Master of the universe, in His half-man, half-lion incarnation; and *sahasra-nāma* means a thousand Names. So *Śrī Nṛsiṁhasahasranāma* means "A thousand spiritually beautiful Names of Lord Nṛsiṁha." Actually God is unlimited, and therefore He has an infinite number of Holy Names. These thousand Names are just the most prominent and beneficial of Lord Nṛsiṁhadeva's Holy Names. They are so powerful that anyone who simply hears or chants them regularly, with faith, becomes relieved of all material suffering.

How is this possible? By the power of transcendental sound.

Any terminology indicating God or the Supreme is not an ordinary sound vibration of this material world. Viṣṇu or God is the Supreme Absolute Truth. The unique quality of the Absolute is that everything connected to Him, such as His Names, forms, abode, pastimes, associates, and the narration of His glories, is also on the same absolute platform.

> *oṁ pūrṇam adaḥ pūrṇam idaṁ*
> *pūrṇāt pūrṇam udacyate*
> *pūrṇasya pūrṇam ādāya*
> *pūrṇam evāvaśiṣyate*
>
> "May we invoke auspiciousness by offering our respectful obeisances unto the Supreme Lord. The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance." [*Śrī Īṣopaniṣad*, Invocation]

Since He is absolute, His Holy Names are also absolute. Therefore the Holy Names of Viṣṇu, Kṛṣṇa, or any of His incarnations are identical in spiritual quality and potency with Kṛṣṇa (God) Himself. Like Him, they are complete and perfect. Since Kṛṣṇa and His Holy Names are identical in properties and power, His Holy Names are eternally pure and immune to all material contamination. More than that, they embody the purifying and enlightening power of Godhead

in the form of transcendental sound. The Lord is personally present in the transcendental sound of His Holy Names. The association of the Supreme Lord is indescribably blissful; it bestows spiritual opulence and causeless knowledge of the Absolute Truth. Therefore we can be relieved of all material difficulties simply by chanting these beautiful Holy Names of the Lord.

Unfortunately, otherwise intelligent people who are bewildered by the complex combination of anxieties and suffering in material existence often find it difficult to appreciate the simple process of chanting the Holy Names, which is free from all anxiety. They cannot comprehend that there can be a class of absolute nomenclature beyond limited, relative knowledge and temporary conditional existence.

Any name that represents a temporary object of this material world may be subjected to critical arguments, inductive speculation and experimental verification. Thus all relative conclusions created by material mental speculation are subject to uncertainty. But in the absolute world a person and his name, the fame and the famous, the actor and the act are identical. Similarly the qualities, pastimes, abode, associates, Names and everything else pertaining to the Absolute Supreme Personality of Godhead are also spiritual and absolute in quality. This is transcendental knowledge beyond all uncertain processes of inductive speculation. And since this absolute knowledge is received through the descending process of *paramparā*, or disciplic succession from the Lord Himself, there is no uncertainty or speculation. This is the eternal, unchanging Absolute Truth.

Actually, the Holy Name is the Supreme Personality of Godhead Himself, manifesting as a transcendental vibration. The Holy Name is completely different from material sound: *golokera prema-dhana, hari-nāma-saṅkīrtana:* "The transcendental vibration of chanting the Holy Names descends from the spiritual abode of Kṛṣṇa." Materialists who are addicted to experimental knowledge and so-called 'scientific method' have difficulty placing their faith in the chanting of the Holy Names. Nevertheless it is a fact that one can be freed from all material suffering simply by chanting the Holy Names without offense. Let anyone who doubts this assertion subject it to their experimental verification by chanting regularly according to the prescribed process and carefully observing the result.

The spiritual world is called Vaikuṇṭha, which means "without anxiety." In material consciousness everything is uncertain and temporary, and therefore everyone is full of anxiety (*sakuṇṭha*). In the spiritual world Vaikuṇṭha, everything is known and certain by the causeless mercy of the Lord. Birth, old age, disease and death are nonexistent there, and therefore everyone there is free from all anxiety. Chanting the Holy Names gives us the opportunity to transfer our existence to the Vaikuṇṭha world, where we can exist eternally without any suffering. This occurs as soon as we change from the material conditioned platform of consciousness to blissful Vaikuṇṭha consciousness through chanting the Holy Names.

Unfortunate people in material consciousness are not very enthusiastic to chant the Holy Names of the Lord, just as a patient suffering from jaundice does not relish the taste of sugar candy, even though sugar candy is the specific medicine for jaundice. Nevertheless, chanting the Holy Name

of the Lord is the only effective remedy for ending the material suffering of the conditioned soul. Although chanting the Holy Name of the Lord may not be very palatable for people suffering from the disease of material existence, anyone who wants to be cured of the material disease must do it with great care and attention.

Even among people who accept the spiritual path, there are many who are frustrated by pursuing processes of self-realization that are impractical in this fallen, contaminated age. In the present age the vibration of the Holy Names of the Lord is the only *yoga* process that can actually help one attain a transcendental position, beyond all material contamination.

> *harer nāma harer nāma harer nāmaiva kevalam*
> *kalau nāstyeva nāstyeva nāstyeva gatir anyathā*
>
> "Chant the Holy Name [in the neophyte stage], chant the Holy Name [in the clearing stage], certainly you must chant the Holy Name [in the liberated stage of life] constantly. In the Age of Kali there is no other way [by the austere *yoga* practices recommended for the Satya-yuga], no other way [by the elaborate Vedic sacrifices recommended for the Treta-yuga], no other way [by the opulent Deity worship recommended for the Dvārapa-yuga] to attain the ultimate destination [of the personal association of the Lord]." [*Bṛhan-nāradīya Purāṇa*]

For progress in spiritual life, the Vedic scriptures recommend austerity and meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Treta-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the Holy Name of the Lord. This is confirmed in many scriptures.

For example, in *Śrīmad-Bhāgavatam* (12.3.51) it is said,

> *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*
> *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*
>
> "In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction: simply by chanting the Hare Kṛṣṇa *mahā-mantra* one can be freed from all material contamination and thus be elevated to the spiritual world."

The *Nārada-pañcarātra* also praises the Hare Kṛṣṇa *mahāmantra* as follows:

> *trayo vedaḥ ṣaḍ-aṅgāni chandāṁsi vividhāḥ surāḥ*
> *sarvaṁ aṣṭākṣarāntaḥsthaṁ yac cānyad api vāṅ-mayam*
> *sarva-vedānta-sārārthah saṁsārārṇava-tāraṇaḥ*
>
> "The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [*karma-kāṇḍa*, *jñāna-kāṇḍa* and *upasāna-kāṇḍa*], the *chandas*, or Vedic hymns, and the processes for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare

Kṛṣṇa. This is the reality of all *Vedānta*. The chanting of the Holy Name is the only means to cross the ocean of nescience."

Similarly, the *Kali-santaraṇa Upaniṣad* states,

> *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*
> *iti ṣoḍaśakaṁ nāmnāṁ kali-kalmaṣa-nāśanam nātaḥ parataropāyaḥ sarva-vedeṣu dṛśyate*
>
> "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare; Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the *Vedas* it is seen that to cross the ocean of nescience there is no alternative to the chanting of the Holy Name."

Śrī Mādhvācārya, in his commentary upon the *Muṇḍaka Upaniṣad*, quotes the following *śloka* from the *Nārāyaṇa Saṁhitā:*

> *dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ*
> *kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*
>
> "In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the *pañcarātrikī* [Deity worship] system, but in the Age of Kali one can worship and satisfy the Supreme Personality of Godhead Hari only by chanting His Holy Name."

Since the Holy Name can deliver the conditioned soul from all material suffering, it is called *sarva-mantra-sāra*, the essence of all Vedic hymns. However, one should receive the Holy Name from the pure devotee who is fully engaged in the loving devotional service of the Lord. One who has a merely academic interest in religion, or who poses as a great spiritual teacher merely for the sake of transient name, fame, profit and cheap adoration from the innocent public, cannot impart the real thing.

The Holy Name is most effective when heard from a self-realized teacher situated in the *paramparā* (disciplic succession) from Kṛṣṇa Himself:

> *evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ*
>
> "This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." [*Bhagavad-gītā* 4.2]

A self-realized spiritual master is not an ordinary human being, but is fully qualified to act as the representative of the Supreme Personality of Godhead. How to approach such a spiritual master is also described:

> *tad viddhi praṇipātena paripraśnena sevayā*
> *upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ*

> "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." [*Bhagavad-gītā* 4.34]

One should fully accept all these merciful scriptural instructions of the Lord as one's purpose in life to quickly perfect one's self-realization and put an end to all misery. Hearing and chanting the Holy Names of the Lord is the only effective medicine for the disease of material suffering. Anyone in material conditioned existence can cleanse their consciousness from all material contamination and find relief from all misconceptions by this simple process (*ceto-darpaṇa-mārjanam*).

*Avidyā* or ignorance is simply a misconception about one's actual spiritual identity. This misconception provides the foundation for *ahaṅkāra*, or false ego within the heart. The real cause of all our suffering is the contamination of material identification within the heart. If we cleanse our hearts, if we cleanse our consciousness of this false identification with temporary material designations, the material disease can no longer affect us. This is actual self-realization. The chanting of the Holy Names of the Lord quickly cleanses the consciousness and heart from all misconceptions, and the ever-fresh taste of transcendental nectar arises spontaneously within the mind. It is both easy and beneficial. By chanting the nectarean Holy Names, one is immediately freed from the blazing fire of material existence by the blissful personal association of the Lord.

## For those who are already Vaiṣṇavas

This edition and companion recordings are designed both for new practitioners, and for those who are already devotees of Kṛṣṇa and want to add chanting *Śrī Nṛsiṁhasahasranāma* to their personal spiritual practice. Why would anyone who is an initiated disciple of a Vaiṣṇava spiritual master and already chanting the *hare kṛṣṇa mahā-mantra* also want to chant *Śrī Nṛsiṁhasahasranāma?* The answer is that although *Śrī Nṛsiṁhasahasranāma* is also composed entirely of the Holy Names of the Lord, the result of chanting it is different from the result of chanting the *hare kṛṣṇa mahā-mantra*.

It is well known among Vaiṣṇavas that chanting the *hare kṛṣṇa mahā-mantra* provides no material result whatsoever, but leads to the awakening of pure love of Godhead. This is wonderful and provides the highest benediction to the entire world. However, while developing spiritual qualifications during the neophyte stage of devotional service, devotees often experience material difficulty. *Śrī Nṛsiṁhasahasranāma* provides an authorized Vedic spiritual method for relieving such impediments.

Anyone who is chanting the Holy Name with offenses will certainly encounter obstacles in their devotional service. These compose one class of hindrances on the path of spiritual enlightenment. The scriptures say that the cure for this class of obstacles is simply to continue the chanting process according to the instructions of one's spiritual master and rely on the purifying power of the Holy Name.

But we often find that *kṛṣṇa-bhaktas* have material difficulties in their lives from unfinished material *karma*, unrelated to offenses in their spiritual practices. People with malicious or impure motives often attack devotees. These attacks are difficult to defend against without descending to the material platform, which is distasteful to devotees whose self-realization practice has given them a taste for the purity of spiritual energy. *Śrī Nṛsiṁhasahasranāma* provides a unique spiritual remedy for this class of material obstacles.

It is my personal observation that chanting *Śrī Nṛsiṁhasahasranāma* actually does provide the benefits indicated above. In my practice and experience of over twenty years, this potent mantra has helped me overcome attacks by envious Godbrothers, from the mundane government, from misguided family members and many other material difficulties. Reciting and studying this divine narration, composed entirely of the Holy Names of the Lord, also contributes to knowledge of Lord Śrī Kṛṣṇa's opulence and transcendental qualities, guards against spiritual falldown due to material difficulty, and provides a subtle kind of mental satisfaction and confidence.

This does not indicate any incompleteness or insufficiency in the *hare kṛṣṇa mahā-mantra*, but it does underscore the scientific truth, verifiable by experience, that each Vedic mantra has a specific purpose and is best employed for that result alone. For one who is completely self-realized and has transcended all connection to material consciousness, the elevated love of Godhead provided by chanting the *hare kṛṣṇa mahā-mantra* will certainly supply all his needs. But for those of us still in the neophyte stage of *karma-miśra bhakti* who maintain some dependence upon the material energy, the benedictions obtained by chanting *Śrī Nṛsiṁhasahasranāma* are a necessary and desirable help in building a strong foundation to prepare for the higher stages of realization.

There is a precedent for chanting *viṣṇu-mantras* that supplement the *hare kṛṣṇa mahā-mantra* in the pastimes of Lord Caitanya. When Lord Śrī Caitanya Mahāprabhu returned from Gayā after Śrī Īśvara Purī initiated him, He was completely transformed into a God-intoxicated personality.

His students of grammar were very confused. Instead of teaching grammar in the ordinary way, Lord Caitanya explained that every Sanskrit word and letter indicates Kṛṣṇa, the Supreme Personality of Godhead. Caitanya Mahāprabhu's direct disciple Śrīla Jīva Gosvāmī later developed this form of grammar in a book called *Hari-nāmāmṛta-vyākaraṇa*, "The Grammar of the Nectar and Name of Śrī Hari." This book is still used in Vaiṣṇava schools and temples to teach Sanskrit grammar.

But Lord Caitanya's students thought that their teacher had become mad, so they rubbed His head with Viṣṇu oil to cool His brain. This did not affect Lord Caitanya's ecstasy. Finally they asked Him, "You say that everything means Kṛṣṇa and we should ultimately always be chanting the Names of Kṛṣṇa. Just how should we do this?" Then Lord Caitanya began to sing the Names of Kṛṣṇa and clap His hands, and in this way He commenced His *harināma-saṅkīrtana* movement. The Holy Names He sang were:

> *hari haraye namaḥ kṛṣṇa yādavāya namaḥ*
> *yādavāya mādhavāya keṣavāya namaḥ*

This version of *Śrī Nṛsiṁhasahasranāma* follows in the same spirit, for many of the Thousand Holy Names of Lord Nṛsiṁhadeva can be interpreted to indicate Kṛṣṇa. The point is that ultimately there is no difference in quality between *Śrī Nṛsiṁhasahasranāma* and the *hare kṛṣṇa mahā-mantra*. They are both on the transcendental platform because they address Kṛṣṇa, the Supreme Personality of Godhead.

I therefore encourage all devotees of God everywhere to take advantage of the benedictions available by chanting *Śrī Nṛsiṁhasahasranāma* to defend against all material difficulties and make their lives perfect. It is a fact that the spiritual power of the Holy Name of the Lord resolves all problems. Please use this *mahā-mantra* to immerse yourself in *nāma-bhājan* (worship of the Holy Name of the Lord) and experience this powerful benediction for yourself.

## The Gauḍiya disciplic succession

*Śrī Nṛsiṁhasahasranāma*, or the Beautiful Thousand Holy Names of Lord Nṛsiṁha, is a vital part of the theistic Vedic tradition. *Śrī Nṛsiṁhasahasranāma* is revered by all bona fide Vaiṣṇava disciplic successions as a *mahā-mantra*, a great Vedic hymn capable of bestowing the highest benedictions upon the living entities.

We find the origin of *Śrī Nṛsiṁhasahasranāma* in the Vedic literature as a section of the *Nṛsiṁha Pūrāna*, the epic history of the incarnation of Lord Nṛsiṁhadeva and His pastimes with His devotees and enemies such as the demon Hiraṇyakaśipu.

The divine sage Vyāsa, who the Vedic literature states is also an incarnation of Viṣṇu or God, composed the *Nṛsiṁha Pūrāna*. *Śrī Nṛsiṁhasahasranāma* is only one of many sections of deep spiritual import in the Nṛsiṁha *Pūrāna*.

This edition of *Śrī Viṣṇusahasranāma* is based on the incomparable teachings of the Brahma-Mādhava-Gauḍiya Vaiṣṇava disciplic lineage. Lord Śrī Caitanya Mahāprabhu, the originator of this lineage, is none other than Kṛṣṇa Himself incarnating in the mood of His greatest devotee Rādhārāṇī: *śrī kṛṣṇa caitanya rādhā-kṛṣṇa nāhi anya*. Śrīla Svarūpa Dāmodara Gosvāmī, the most confidential servant of Śrī Caitanya Mahāprabhu, was the spiritual master of Śrīla Rupa Gosvāmī. Śrīla Raghunātha dāsa Gosvāmī is the direct disciple of Śrīla Rupa Gosvāmī, and his disciple is Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Śrīla Narottama dāsa Ṭhākura as his personal disciple. Narottama dāsa Ṭhākura was the spiritual master of Śrīla Viśvanātha Cakravartī Ṭhākura, who accepted Śrīla Jagannātha dāsa Bābājī, the spiritual master of Śrīla Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's disciple was Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī.

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī accepted as his direct disciple His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupāda, the spiritual master of the compiler of this edition. This edition of *Śrī Nṛsiṁsahasranāma* is therefore presented strictly in accordance with the *siddhānta* or spiritual conclusion of the Gauḍiya Vaiṣṇava *sampradāya*.

## Why *Śrī Nṛsiṁhasahasranāma* was Revealed

Many Vaiṣṇava devotees and other people throughout the world accept *Bhagavad-gītā* as the finest example of spiritual instruction. *Bhagavad-gītā* is, of course, a section of *Mahābhārata*, which was a history of contemporary Vedic society at the time of its writing. The Vedic histories of the *Purāṇas* deal with periods much earlier than *Mahābhārata*.

Nevertheless they are written by the same author: Śrīla Vyāsadeva. *Śrī Nṛsiṁhasahasranāma* is part of the same body of work, which describes the incarnations and pastimes of the Supreme Personality of Godhead in different aspects. Śrīla Vyāsadeva imparted the *Purāṇas* in general and *harināma-stotras* like *Śrī Viṣṇusahasranāma* with the eternal spiritual welfare of the general population in mind.

In kali-yuga the present historical age, the traditional Vedic self-realization processes of meditation, *yoga* practice, *agnihotra-yajña* and Deity worship are difficult or impossible to perform properly. This leaves the vast majority of people without any access to a bona fide process of spiritual advancement for ultimate liberation from material suffering.

That the average person would be disqualified from self-realization because of the inebrieties of kali-yuga was intolerable to the compassionate Vyāsadeva. He therefore presented a definite solution to this serious problem that he could pass down to the successors of his lineage to benefit future generations of the citizens. Therefore in the *Purāṇas* he gave the process that was to become the *yuga-dharma* in kaliyuga: *nāma-saṅkīrtana* or the congregational chanting of the Holy Names of the Lord. In the *Padma Purāṇa* Lord Śiva is quoted as saying to Pārvatī,

> *ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param*
>
> "Worshiping Lord Viṣṇu is the supreme process of worship."

And the authorized process for worshiping Lord Viṣṇu in kaliyuga is chanting His Holy Names:

> *yajnaiḥ saṅkīrtana-prayair yajanti hi sumedhaṣaḥ*
>
> "In kali-yuga, those who are intelligent perform the *saṅkīrtana-yajña*, the sacrifice of congregational chanting of the Holy Names of the Lord." [*Śrīmad-Bhāgavatam* 11.5.32]

And in the *Caitanya-caritāmṛta*, in the section describing the reasons for the incarnation of Kṛṣṇa as Lord Śrī Caitanya Mahāprabhu, we find the following statement by Lord Kṛṣṇa Himself:

> *yuga-dharma pravartāimu nāma-saṅkīrtana cāri bhāva-bhakti diyā nācāmu bhuvana*
>
> Lord Kṛṣṇa declared: "I shall personally inaugurate the religion of the age: *nāma-saṅkīrtana*, the congregational chanting of the Holy Name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service." [*Adi-lila* 3.19]

## Kṛṣṇa is the Supreme Personality of Godhead

Our object in compiling a translation of *Śrī Nṛsiṁhasahasranāma* is to show that one can understand every Holy Name of Viṣṇu or His incarnations also to be a Name of Śrī Kṛṣṇa. According to some Vaiṣṇavas who are devotees of Viṣṇu or Nāṛāyaṇa, Kṛṣṇa is an incarnation of Viṣṇu. Indeed this is true, since Kṛṣṇa, in His later pastimes in Mathurā and Dvārakā acted as the *yuga-avatāra* for the Dvāpara-yuga, a function of Viṣṇu. However, in His youthful pastimes in Vṛndāvana, Kṛṣṇa also revealed the most confidential transcendental form, character and pastimes of the original Supreme Personality of Godhead, the source of even Lord Viṣṇu. This is confirmed in *Śrīmad Bhāgavatam:*

> *ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*
> *indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge*
>
> "All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself." [*Śrīmad Bhāgavatam* 1.3.28]

In the *Brahmā-saṁhītā* it is stated:

> *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*
> *anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*
>
> "There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the Supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes." [*Brahmā-saṁhītā* 5.1]

And Kṛṣṇa Himself declares in *Bhagavad-gītā:*

> *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya*
> *mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva*
>
> "O conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread." [*Bhagavad-gītā* 7.7]

Śrīla Prabhupāda explains this point elaborately in his summary study of the Tenth Canto of *Śrīmad Bhāgavatam:*

> "In order to convince Brahmā that all those cows, calves and boys were not the original ones, the cows, calves, and boys who were playing with Kṛṣṇa transformed into Viṣṇu forms. Actually, the original ones were sleeping under the spell of Brahmā's mystic power, but the present ones, seen by Brahmā, were all immediate expansions of Kṛṣṇa, or Viṣṇu. Viṣṇu is the expansion of Kṛṣṇa, so the Viṣṇu forms appeared before Brahmā. All the Viṣṇu forms were of bluish color and dressed in yellow garments; all of Them had four hands decorated with club, disc, lotus flower and conchshell. On Their heads were

glittering golden-jeweled helmets; They were bedecked with pearls and earrings and garlanded with beautiful flowers. On Their chests was the mark of Śrīvatsa; Their arms were decorated with armlets and other jewelry. Their necks were smooth just like a conchshell, Their legs were decorated with bells, Their waists decorated with golden bells, and Their fingers decorated with jeweled rings. Brahmā also saw that upon the whole body of Lord Viṣṇu, fresh *tulāsī* buds were thrown, beginning from His lotus feet up to the top of the head. Another significant feature of the Viṣṇu forms was that all of Them were looking transcendentally beautiful. Their smiling resembled the moonshine, and Their glancing resembled the early rising of the sun." [*Kṛṣṇa, The Supreme Personality of Godhead*, Chapter 13]

That so many Viṣṇu forms expanded from Lord Kṛṣṇa is a clear proof that Kṛṣṇa is the ultimate Supreme personality of Godhead and the source even of Lord Viṣṇu. Since Lord Nṛsiṁhadeva is a pastime expansion of Lord Viṣṇu, the same principle applies to Him as well.

## Avoiding Offenses to the Holy Name

The bliss of the Holy Name is the highest benediction. The limited happiness of wealth, sense enjoyment, piety or even liberation cannot compare with it. Anything one may desire is obtainable from the Holy Name, for there is no difference between the Holy Name and Kṛṣṇa Himself. All the Vedic scriptures confirm this. Real happiness, peace, and relief from all difficulties are easily obtainable by *nāma-bhajan,* and this result is eternal.

If this is so, then why do we need to chant again and again? There is no imperfection or fault in the Holy Name, and His purifying effect is certain and immediate. But like intoxicated elephants, after we bathe our minds and hearts by chanting, we again smear them with the mud of our attachments and desires.

As conditioned souls we have a tendency to fall down into material consciousness. We must not only learn the art of chanting nicely, but also of clearing the mentality that habitually contaminates the eternal bliss that is its natural result.

Avoiding *nāma-aparāha* or offenses to the Holy Name is the only way to retain the eternal benedictions of chanting. Śrīla Jīva Gosvāmī, one of the founders of our disciplic lineage, instructs that we should chant the Holy Name of the Lord continuously and loudly, and it should be performed offenselessly, as recommended in the *Padma Purāṇa*.

One can be delivered from the effects of all sins by surrendering himself unto the Lord. One can be delivered from all offenses at the feet of the Lord by taking shelter of His Holy Name. But one cannot be delivered if one commits an offense at the feet of the Holy Name of the Lord, for chanting the Holy Name is itself the process of deliverance. Ten such offenses are mentioned in the *Padma Purāṇa*.

The first offense is to vilify the great devotees who have preached about the glories of the Lord. Blasphemy of the pure devotees is the most serious of the offenses that deprive us of the benefit of

chanting. The self-realized pure devotee is not an ordinary human being, but is an authorized representative of the Supreme Lord Śrī Kṛṣṇa. As such, he has the power to award pure devotional service to Kṛṣṇa, which is the key to spiritual liberation and eternal happiness. One should not regard the pure devotee with a critical or envious attitude, since this can place formidable obstacles in one's path of spiritual advancement. It is better not to become too familiar with the pure devotee, but to maintain some formality of respect with him. This will help prevent us from committing offenses by cultivating a service attitude.

The second offense is to see the Holy Names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different Names, but that does not in any way qualify the fullness of the Lord. Any nomenclature that is meant for the Supreme Lord is as holy as the others because it is meant for the Lord. All the transcendental Holy Names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular Holy Names of the Lord as they are locally understood. All of His Holy Names are absolute and all-auspicious, and one should not distinguish among different Holy Names of the Lord as one does with material objects and their names.

The third offense is to neglect the orders of the authorized *ācāryas* or spiritual masters. There are many authorized spiritual masters in the disciplic lineage or *paramparā*, and all of them have given wonderful instructions capable of saving the entire world. If we follow these instructions we will be benefited, even if we do not understand them. For example, the Vaiṣṇava spiritual masters are unanimous in their glorification of worship of the holy *tulāsī* plant as a means to achieve pure devotional service. It does not matter if one cannot understand how offering prayers and water to a plant can bestow spiritual advancement. If we follow the instruction without argument, we will gain the benefit. When we become spiritually qualified, Kṛṣṇa will reveal the purpose of all devotional instructions and practices from within our hearts. Our duty is to follow in the footsteps of the great souls in Kṛṣṇa consciousness.

The fourth offense is to vilify the scriptures or Vedic knowledge. Although there are many statements in the scriptures that are difficult for us to comprehend, we should not adopt a critical attitude because these are not ordinary books. The *Śrīmad-Bhāgavatam* tells us that the *Vedas* are originally manifested from the breathing of the Supreme Lord Nārāyaṇa. And in *Bhagavad-gītā*, Kṛṣṇa declares that He alone is the true knower of the deep import of the Vedas. The Vedic literature is extremely elevated and pure. Its purpose is the salvation of all living entities from the suffering of material existence. Thus it is meant for our eternal benefit, and we should be careful not to underestimate its value.

The fifth offense is to define the Holy Name of the Lord in terms of one's mundane calculation. The Holy Name of the Lord is identical with the Lord Himself, therefore one should understand the Holy Name to be nondifferent from Him. We have discussed this point elaborately with evidence from the Vedic scriptures in this Preface. Nevertheless, in the beginning stage of devotion, it is often difficult to see how this is so. The best policy is to accept provisionally that the Holy Name of the Lord is identical with Him, on the strength of the word of the great souls

who have passed this truth down to us, and trust that when we are sufficiently purified we will be able to realize it for ourselves.

The sixth offense is to interpret the Holy Name. The Lord is not imaginary, nor is His Holy Name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His Holy Name to be imaginary. Such a chanter of the Name of the Lord cannot achieve the desired success in the matter of chanting the Holy Name. There is no material significance or hidden meaning to the Holy Names of the Lord. To speculate otherwise is offensive. The real truth about the Holy Name of the Lord is extensively discussed in the authorized Vedic scriptures. No other interpretation is needed.

The seventh offense is to commit sins intentionally on the strength of the Holy Name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the Holy Name of the Lord. One who takes advantage of this transcendental purification, yet continues to commit sins on the expectation of neutralizing their effects by chanting the Holy Name of the Lord, is the greatest offender at the feet of the Holy Name. Such an offender cannot purify himself by any other method of purification. In other words, one may be sinful before chanting the Holy Name of the Lord, but after taking shelter in the Holy Name of the Lord and becoming immune, one should strictly restrain from committing further sinful acts with a hope that chanting the Holy Name will give him protection.

The eighth offense is to consider the Holy Name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits recommended in the scriptures, but the Holy Name and His chanting are not merely auspicious holy services. Undoubtedly the Holy Name is holy service, but He should never be utilized for such selfish purposes. Since the Holy Name and the Lord are one and the same, one should not try to bring the Holy Name into the service of mankind. The point here is that the Supreme Lord is the Supreme Enjoyer. He is no one's servant or order supplier. Since the Holy Name of the Lord is identical with the Lord, one should not try to utilize the Holy Name for one's material benefit. The real purpose of chanting the Holy Name is to attain pure devotional service to the Lord.

The ninth offense is to instruct those who are not interested in chanting the Holy Name of the Lord about the transcendental nature of the Holy Name. If such instruction is imparted to an unwilling audience, this act is considered to be an offense at the feet of the Holy Name. The reason for this is that by forcing the issue, one has created a bad impression in the minds of the audience about the Holy Name. This impediment will delay their acceptance of the chanting process and can lead to offenses against devotees. Since the Holy Name is meant for the spiritual benefit of the living entities, preaching the glories of the Holy Name to an unwilling audience goes against the Lord's actual purpose for manifesting the Holy Name in human society.

The tenth offense is to become uninterested in or inattentive to the Holy Name of the Lord, neglecting one's chanting even after understanding the wonderful transcendental nature of the Holy Name. The effect of chanting the Holy Name of the Lord is liberation from the conception

of false egoism. False egoism is thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for one's enjoyment. The whole materialistic world is moving under the false egoism of "I" and "mine," but the factual effect of chanting the Holy Name is to become free from such misconceptions. If one begins the chanting process but then stops due to a mundane conception of life, this is an offense. One should maintain chanting and hearing the Holy Name of the Lord continuously, until the process of purification is complete.

The best protection against committing offenses to the Holy Name of the Lord is to have firm faith in the instructions of the scriptures and of one's personal spiritual master. One should continue the regular daily chanting of the Holy Names of the Lord with patience, diligence and enthusiasm. It is wonderful if one can accept initiation from a bona fide spiritual master in the disciplic succession from Kṛṣṇa Himself. If possible one should give up all material activities and join the mission of Lord Caitanya. Lord Caitanya's process, *harināma-saṅkītana*, is to chant and hear the Holy Name, topics related to the glories of the Lord and His Holy Name, literature such as *Bhagavad-gītā, Śrīmad-Bhāgavatam* and *Caitanya-caritāmrta*, and nice songs glorifying pure devotional service continuously in the association of like-minded devotees, until the self-effulgent glory of the Holy Name becomes self-manifest in one's consciousness.

At that point, all the elaborate philosophical instructions of the scriptures that we have summarized herein are reduced to a simple matter of experience, and the glories of the Holy Name of the Lord become self-evident. One who has tasted the full nectar of the Holy Name automatically avoids the ten offenses to the Holy Name, and his path to complete spiritual enlightenment becomes straight and clear.

It is our fond hope that the readers of this volume will apply these truths and instructions to make their own lives perfect in spiritual realization. Certainly, anyone who chants the Holy Name of the Lord even once is a great soul worthy of all respect and praise.

> *yan-nāmadheya-śravaṇānukīrtanād*
> *yat-prahvaṇād yat-smaraṇād api kvacit*
> *śvādo 'pi sadyaḥ savanāya kalpate*
> *kutaḥ punas te bhagavan nu darśanāt*
>
> "To say nothing of the spiritual advancement of persons who see the Supreme Person face-to-face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the Holy Name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him." [*Śrīmad-Bhāgavatam* 3.33.6]

Once begun, the process of hearing and chanting inevitably continues, clearing the mirror of the mind of all misconceptions until the chanter attains the perfection of spiritual realization.

Long before achieving that exalted destination, all material pangs will have been erased by the potent purifying action of the Holy Name. We wish the reader all good fortune on this most auspicious progressive journey to the most wonderful state of Kṛṣṇa consciousness.

*oṁ tat sat*

Bhaktisiddhārtha Dāsānudās
Roswell, Georgia
March 14, 2000
Mīnā Saṅkrāntī

# श्री नृसिंहसहस्रनाम

# *Śrī Nṛsiṁha-sahasranāma*

## A Thousand Holy Names of Lord Nṛsiṁhadeva

*Introduction: The Story of Lord Nṛsiṁha*

The following story of the appearance of Lord Nṛsiṁhadeva is taken from the *Purāṇas*.

At the performance of the Rājasuya sacrifice by Mahārāja Yudhiṣṭhira, the celestial sage Nārada Muni appeared to give spiritual instructions to the Pāṇḍavas.

### Hiraṇyakaśipu, King of the Demons

Śrī Nārada Muni said: My dear King Yudhiṣṭhira, when Lord Viṣṇu appeared in the form of Varāha (the Boar incarnation), and killed the demon Hiraṇyakṣa, Hiraṇyakṣa's brother Hiraṇyakaśipu was extremely angry and began to lament.

Filled with rage and biting his lips, Hiraṇyakaśipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Thus he began to speak. Exhibiting his terrible teeth, fierce glance and frowning eyebrows, terrible to see, he took up his weapon, a trident, and thus began speaking to his associates, the assembled demons:

'O Dānavas and Daityas! O Dvimūrdha, Tryakṣa, Śambara and Śatabāhu! O Hayagrīva, Namuci, Pāka and Ilvala! O Vipracitti, Puloman, Śakuna and other demons! All of you kindly hear me attentively and then act according to my words without delay.

'My insignificant enemies the demigods have combined to kill my very dear and obedient well-wisher, my brother Hiraṇyakṣa. Although the Supreme Lord, Viṣṇu, is always equal to both of us —namely, the demigods and the demons—this time, being devoutly worshiped by the demigods, He has taken their side and helped them kill Hiraṇyakṣa.

'The Supreme Personality of Godhead has given up His natural tendency of equality toward the demons and demigods. Although He is the Supreme Person, now, influenced by māyā, He has assumed the form of a Boar to please His devotees, the demigods, just as a restless child leans toward someone. I shall therefore sever Lord Viṣṇu's head from His trunk by my trident, and with the profuse blood from His body I shall please my brother Hiraṇyakṣa, who was so fond of sucking blood. Thus shall I too be peaceful.

'When the root of a tree is cut and the tree falls down, its branches and twigs automatically dry up. Similarly, when I have killed this diplomatic Viṣṇu, the demigods, for whom Lord Viṣṇu is the life and soul, will lose the source of their life and wither away.

'While I am engaged in the business of killing Lord Viṣṇu, go down to the planet earth, which is flourishing due to brahminical culture and a *kṣatriya* government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged! 'The basic principle of brahminical culture is to satisfy Lord Viṣṇu, the personification of sacrificial and ritualistic ceremonies. Lord Viṣṇu is the personified reservoir of all religious principles, and He is the shelter of all the demigods, the great *pītās* (forefathers), and the people in general. When the *brāhmaṇas* are killed, no one will exist to encourage the kṣatriyas to perform *yajñas*, and thus the demigods, not being appeased by *yajña*, will automatically die.

'Immediately go wherever there is good protection for the cows and *brāhmaṇas*, and wherever the Vedas are studied in terms of the *varṇāśrama* principles. Set fire to those places and cut from the roots the trees there, which are the source of life.' Thus the demons, being fond of disastrous activities, took Hiraṇyakaśipu's instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.

The demons set fire to the cities, villages, pasturing grounds, cowpens, gardens, agricultural fields and natural forests. They burned the hermitages of the saintly persons, the important mines that produced valuable metals, the residential quarters of the agriculturalists, the mountain villages, and the villages of the cow protectors, the cowherd men. They also burned the government capitals.

Some of the demons took digging instruments and broke down the bridges, the protective walls and the gates [*gopuras*] of the cities. Some took axes and began cutting the important trees that produced mango, jackfruit and other sources of food. Some of the demons took firebrands and set fire to the residential quarters of the citizens.

Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiraṇyakaśipu, all the people had to cease the activities of Vedic culture. Not receiving the results of *yajña*, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.

After performing the ritualistic observances for the death of his brother, Hiraṇyakaśipu, being extremely unhappy, tried to pacify his nephews. O King, Hiraṇyakaśipu was extremely angry, but since he was a great politician, he knew how to act according to the time and situation. With sweet words he began pacifying his nephews, whose names were Śakuni, Śambara, Dhṛṣṭi, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaśru and Utkaca. He also consoled their mother, his sister-in-law, Ruṣābhānu, as well as his own mother, Diti. He spoke to them all as follows.

Hiraṇyakaśipu said: 'My dear mother, sister-in-law and nephews, you should not lament for the death of the great hero, for a hero's death in front of his enemy is glorious and desirable.

'My dear mother, in a restaurant or place for drinking cold water, many travelers are brought together, and after drinking water they continue to their respective destinations. Similarly, living entities join together in a family, and later, as a result of their own actions, they are led apart to their destinations.

'The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body.

'Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when the eyes move because of some mental derangement, the land appears to move also. In the same way, O my gentle mother, when the movements of the modes of material nature agitate the mind, the living entity, although freed from all the different phases of the subtle and gross bodies, thinks that he has changed from one condition to another.

'The living entity, accepting the body and mind to be the self in his bewildered state, considers some people to be his kinsmen and others to be outsiders. Because of this misconception, he suffers. Indeed, the accumulation of such concocted material ideas is the cause of so-called suffering and happiness in the material world. The conditioned soul thus situated must take birth in different species and work in various types of consciousness, thus creating new bodies. This continued material life is called saṁsāra. Birth, death, lamentation, foolishness and anxiety are due to such material considerations. Thus we sometimes come to a proper understanding and sometimes fall again to a wrong conception of life.

'In this regard, an example is given from an old history. This involves a discourse between Yamarāja and the friends of a dead person. Please hear it attentively. In the state known as Uśīnara there was a celebrated king named Suyajña. When his enemies killed the King in battle, his kinsmen sat down around the dead body and began to lament the death of their friend.

'His golden, bejeweled armor smashed, his ornaments and garlands fallen from their places, his hair scattered and his eyes lusterless, the slain King lay on the battlefield, his entire body smeared with blood, his heart pierced by the arrows of the enemy. When he died he had wanted to show his prowess, and thus he had bitten his lips, and his teeth remained in that position. His beautiful lotuslike face was now black and covered with dust from the battlefield. His arms, with his sword and other weapons, were cut and broken. When the queens of the King of Uśīnara saw their husband lying in that position, they began crying, "O lord, now that you have been killed, we also have been killed." Repeating these words again and again, they fell down, pounding their breasts, at the feet of the dead King.

‘As the queens loudly cried, their tears glided down their breasts, becoming reddened by kuṅkuma powder, and fell upon the lotus feet of their husband. Their hair became disarrayed, their ornaments fell, and the queens began lamenting their husband’s death in a way that evoked sympathy from the hearts of others. “O lord, you have now been removed by cruel Providence to a state beyond our sight. You had previously sustained the livelihood of the inhabitants of Uśīnara, and thus they were happy, but your condition now is the cause of their unhappiness. O King, O hero, you were a very grateful husband and the most sincere friend of all of us. How shall we exist without you? O hero, wherever you are going, please direct us there so that we may follow in your footsteps and engage again in your service. Let us go along with you!”

‘The time was appropriate for the body to be burned, but the queens, not allowing it to be taken away, continued lamenting for the dead body, which they kept on their laps. In the meantime, the sun completed its movements for setting in the west. While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamarāja. Assuming the body of a boy, Yamarāja personally approached the relatives of the dead body and advised them as follows.

‘Śrī Yamarāja said: “Alas, how amazing it is! These persons, who are older than me, have full experience that hundreds and thousands of living entities have taken birth and died. Thus they should understand that they also are apt to die, yet still they are bewildered. The conditioned soul comes from an unknown place and returns after death to that same unknown place. There is no exception to this rule, which is conducted by material nature. Knowing this, why do they uselessly lament? “‘It is wonderful that these elderly women do not have a higher sense of life than we do. Indeed, we are most fortunate, for although we are children and have been left to struggle in material life, unprotected by father and mother, and although we are very weak, we have not been vanquished or eaten by ferocious animals. Thus we have a firm belief that the Supreme Personality of Godhead, who has given us protection even in the womb of the mother, will protect us everywhere.” ‘The boy addressed the women: “O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material creation, consisting of the moving and nonmoving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect.

“‘Sometimes one loses his money on a public street, where everyone can see it, and yet his money is protected by destiny and not seen by others. Thus the man who lost it gets it back. On the other hand, if the Lord does not give protection, even money maintained very securely at home is lost. If the Supreme Lord gives one protection, even though one has no protector and is in the jungle, one remains alive, whereas a person well protected at home by relatives and others sometimes dies, no one being able to protect him.

“‘Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, they do not bind him, for he is always understood to be completely different from the manifested body.

"'Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul. This body is obtained through a combination of portions of earth, water and fire, and when the earth, water and fire are transformed in the course of time, the body is vanquished. The soul has nothing to do with this creation and dissolution of the body.

"'As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate from them, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now encaged within the material body, of which it is the source, is separate from it.' 'Yamaraja continued: "O lamenters, you are all fools! The person named Suyajña, for whom you lament, is still lying before you and has not gone anywhere. Then what is the cause for your lamentation? Previously he heard you and replied to you, but now, not finding him, you are lamenting. This is contradictory behavior, for you have never actually seen the person within the body who heard you and replied. There is no need for your lamentation, for the body you have always seen is lying here.

"'In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

"'The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

"'As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit soul is connected with the material energy and must accordingly suffer material conditions and reversals, continually, life after life.

"'It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

"'Those who have full knowledge of self-realization, who know very well that the spirit soul is eternal whereas the body is perishable, are not overwhelmed by lamentation. But persons who lack knowledge of self-realization certainly lament. Therefore it is difficult to educate a person in illusion.

“‘There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds. While wandering in the forest, the hunter saw a pair of *kuliṅga* birds. Of the two, the female was captivated by the hunter’s lure.

“‘O queens of Suyajña, the male *kuliṅga* bird, seeing his wife put into the greatest danger in the grip of Providence, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife.

““‘Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit? If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way? The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them?’

“‘Because of the loss of his wife, the *kuliṅga* bird lamented with tears in his eyes. Meanwhile, following the dictations of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the *kuliṅga* bird and killed him.”

‘Thus Yamarāja, in the guise of a small boy, told all the queens: “You are all so foolish that you lament but do not see your own death. Afflicted by a poor fund of knowledge, you do not know that even if you lament for your dead husband for hundreds of years, you will never get him back alive, and in the meantime your lives will be finished.”

Hiraṇyakaśipu said: ‘While Yamarāja, in the form of a small boy, was instructing all the relatives surrounding the dead body of Suyajña, everyone was struck with wonder by his philosophical words. They could understand that everything material is temporary, not continuing to exist.

‘After instructing all the foolish relatives of Suyajña, Yamarāja, in the form of a boy, disappeared from their vision. Then the relatives of King Suyajña performed the ritualistic funeral ceremonies.

‘Therefore none of you should be aggrieved for the loss of the body—whether your own or those of others. Only in ignorance does one make bodily distinctions, thinking, “Who am I? Who are the others? What is mine? What is for others?”’ Śrī Nārada Muni concluded: Diti, the mother of Hiraṇyakaśipu and Hiraṇyakṣa, heard the instructions of Hiraṇyakaśipu along with her daughter-in-law, Ruṣābhānu, Hiraṇyakṣa’s wife. She then forgot her grief over her son’s death and thus engaged her mind and attention in understanding the real philosophy of life.

## Hiraṇyakaśipu’s Plan to Become Immortal

Nārada Muni continued speaking about the Absolute Truth to Mahārāja Yudhiṣṭhira: The demoniac king Hiraṇyakaśipu wanted to be unconquerable and free from old age and dwindling

of the body. He wanted to gain all the yogic perfections like *aṇimā* and *laghimā*, to be deathless, and to be the only king of the entire universe, including Brahmaloka.

In the valley of Mandara Hill, Hiraṇyakaśipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection. From the hair on Hiraṇyakaśipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of dissolution. Seeing the performance of such austere penances, the demigods, who had been wandering throughout the planets, now returned to their respective homes.

Because of Hiraṇyakaśipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky, encompassing the upper and lower planets, which all became extremely hot. Because of the power of his severe austerities, all the rivers and oceans were agitated, the surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze.

Scorched and extremely disturbed because of Hiraṇyakaśipu's severe penances, all the demigods left the planets where they reside and went to the planet of Lord Brahmā, where they informed the creator as follows: 'O lord of the demigods, O master of the universe, because of the fire emanating from Hiraṇyakaśipu's head as a result of his severe austerities, we have become so disturbed that we could not stay in our planets but have come to you. O great person, chief of the universe, if you think it proper, kindly stop these disturbances, meant to destroy everything, before all your obedient subjects are annihilated.

'Hiraṇyakaśipu has undertaken a most severe type of austerity. Although his plan is not unknown to you, kindly listen as we submit his intentions.

'[Hiraṇyakaśipu's thinking is as follows:] "The supreme person within this universe, Lord Brahmā, has gotten his exalted post by dint of severe austerities, mystic power and trance. Consequently, after creating the universe, he has become the most worshipable demigod within it. Since I am eternal and time is eternal, I shall endeavor for such austerity, mystic power and trance for many, many births, and thus I shall occupy the same post occupied by Lord Brahmā.

'"By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahmā."

'O lord, we have heard from reliable sources that in order to obtain your post, Hiraṇyakaśipu is now engaged in severe austerity. You are the master of the three worlds. Please, without delay, take whatever steps you deem appropriate. O Lord Brahmā, your position within this universe is certainly most auspicious for everyone, especially the cows and brāhmaṇas. Brahminical culture and the protection of cows can be increasingly glorified, and thus all kinds of material happiness,

opulence and good fortune will automatically increase. But unfortunately, if Hiraṇyakaśipu occupies your seat, everything will be lost.'

O King, being thus informed by the demigods, the most powerful Lord Brahmā, accompanied by Bhṛgu, Dakṣa and other great sages, immediately started for the place where Hiraṇyakaśipu was performing his penances and austerities. Lord Brahmā, who is carried by a swan airplane, at first could not see where Hiraṇyakaśipu was, for Hiraṇyakaśipu's body was covered by an anthill and by grass and bamboo sticks.

Because Hiraṇyakaśipu had been there for a long time, the ants had devoured his skin, fat, flesh and blood. Then Lord Brahmā and the demigods spotted him, resembling a cloud-covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahmā began to smile and then addressed him as follows.

Lord Brahmā said: 'O son of Kaśyapa Muni, please get up, please get up. All good fortune unto you. You are now perfect in the performance of your austerities, and therefore I may give you a benediction. You may now ask from me whatever you desire, and I shall try to fulfill your wish.

'I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you are keeping your life air circulating within your bones. Certainly this is wonderful. Even senior saintly persons like Bhṛgu could not perform such severe austerities, nor will anyone in the future be able to do so. Who within these three worlds can sustain his life without even drinking water for one hundred celestial years?

'My dear son of Diti, with your great determination and austerity you have done what was impossible even for great saintly persons, and thus you have certainly conquered me. O best of the asuras, for this reason I am now prepared to give you all benedictions, according to your desire. I belong to the celestial world of demigods, who do not die like human beings. Therefore, although you are subject to death, your audience with me will not go in vain.'

Sri Nārada Muni continued: After speaking these words to Hiraṇyakaśipu, Lord Brahmā, the original being of this universe, who is extremely powerful, sprinkled transcendental, infallible, spiritual water from his *kamaṇḍalu* (waterpot) upon Hiraṇyakaśipu's body, which had been eaten away by ants and moths. Thus he enlivened Hiraṇyakaśipu.

As soon as he was sprinkled with the water from Lord Brahmā's waterpot, Hiraṇyakaśipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man, just as fire springs from fuel wood.

Seeing Lord Brahmā present before him in the sky, carried by his swan airplane, Hiraṇyakaśipu was extremely pleased. He immediately fell flat with his head on the ground and began to express his obligation to the lord. Then, getting up from the ground and seeing Lord Brahmā before him, the head of the Daityas was overwhelmed by jubilation. With tears in his eyes, his whole body

shivering, he began praying in a humble mood, with folded hands and a faltering voice, to satisfy Lord Brahmā.

'Let me offer my respectful obeisances unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effulgent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material nature. He, Lord Brahmā, is the shelter of those modes of nature: *sattva-guna, rajo-guna* and *tamo-guna*.

'I offer my obeisances to the original personality within this universe, Lord Brahmā, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations.

'Your lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledgeacquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

'My dear lord, by your form as the *Vedas* personified and through knowledge relating to the activities of all the *yajñic brāhmaṇas*, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by *agnistoma*. Indeed, you inspire the *yajñic brāhmaṇas* to perform the rituals mentioned in the three *Vedas*. Being the Supreme Soul, the Supersoul of all living entities, you are beginningless, endless and omniscient, beyond the limits of time and space.

'O my lord, your lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the supersoul, witness and supreme lord, the birthless, all-pervading controller who is the cause of life for all living entities.

'There is nothing separate from you, whether it be better or lower, stationary or moving. The knowledge derived from the Vedic literatures like the *Upaniṣads*, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hiraṇyagarbha, the reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature.

'O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to taste the material world. You are Brahman, the supersoul, the oldest, the personality of godhead.

'Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses

external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

'O my lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you. Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal.

'Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.'

## Hiraṇyakaśipu Terrorizes the Universe

Nārada Muni continued: Lord Brahmā was very much satisfied by Hiraṇyakaśipu's austerities, which were difficult to perform. Therefore, when solicited for benedictions, he indeed granted them, although they were rarely to be achieved.

Lord Brahmā said: 'O Hiraṇyakaśipu, these benedictions for which you have asked are difficult to obtain for most men. Nonetheless, O my son, I shall grant you them although they are generally not available.'

Then Lord Brahmā, who awards infallible benedictions, departed, being worshiped by Hiraṇyakaśipu, the best of the demons, and being praised by great sages and saintly persons. The demon Hiraṇyakaśipu, having thus been blessed by Lord Brahmā and having acquired a lustrous golden body, continued to remember the death of his brother and therefore be envious of Lord Viṣṇu.

Hiraṇyakaśipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds—upper, middle and lower—including the planets of the human beings, the Gandharvas, the Garū.as, the great serpents, the Siddhas, Cāraṇas and Vidyādharas, the great saints, Yamarāja, the Manus, the Yakṣas, the Rākṣasas, the Piśācas and their masters, and the masters of the ghosts and Bhūtas. He defeated the rulers of all the other planets where there are living entities and brought them under his control.

Conquering the abodes of all, he seized their power and influence. Hiraṇyakaśipu, who possessed all opulence, began residing in heaven, with its famous Nandana garden, which is enjoyed by the demigods. In fact, he resided in the most opulent palace of Indra, the King of heaven. The palace had been directly constructed by the demigod architect Viṣvakarmā and was as beautifully made as if the Goddess of Fortune of the entire universe resided there.

The steps of King Indra's residence were made of coral, the floor was bedecked with invaluable emeralds, the walls were of crystal, and the columns of *vaidurya* stone. The wonderful canopies were beautifully decorated, the seats were bedecked with rubies, and the silk bedding, as white as foam, was decorated with pearls. The ladies of the palace, who were blessed with beautiful teeth and the most wonderfully beautiful faces, walked here and there in the palace, their ankle bells tinkling melodiously, and saw their own beautiful reflections in the gems. The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hiraṇyakaśipu, who chastised the demigods very severely and for no reason. Thus Hiraṇyakaśipu lived in the palace and severely ruled everyone.

O my dear King, Hiraṇyakaśipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods —Lord Brahmā, Lord Śiva and Lord Viṣṇu—personally worshiped him to please him by bringing him various presentations with their own hands.

O Mahārāja Yudhiṣṭhira, descendant of Pāṇḍu, by dint of his personal power, Hiraṇyakaśipu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Viśvāvasu and Tumburu, I myself and the Vidyādharas, Apsāras and sages all offered prayers to him again and again just to glorify him. Being worshiped by sacrifices offered with great gifts by those who strictly followed the principles of *varṇa* and *āśrama*, Hiraṇyakaśipu, instead of offering shares of the oblations to the demigods, accepted them himself.

As if in fear of Hiraṇyakaśipu, the planet earth, which consists of seven islands, delivered food grains without being plowed. Thus it resembled cows like the surabhi of the spiritual world or the kāma-dughā of heaven. The earth yielded sufficient food grains, the cows supplied abundant milk, and outer space was beautifully decorated with wonderful phenomena.

By the flowing of their waves, the various oceans of the universe, along with their tributaries, the rivers, which are compared to their wives, supplied various kinds of gems and jewels for Hiraṇyakaśipu's use. These oceans were the oceans of salt water, sugarcane juice, wine, clarified butter, milk, yogurt, and sweet water.

The valleys between the mountains became fields of pleasure for Hiraṇyakaśipu, by whose influence all the trees and plants produced fruits and flowers profusely in all seasons. The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe—namely Indra, Vāyu and Agni—were all directed by Hiraṇyakaśipu alone, without assistance from the demigods.

In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as possible, Hiraṇyakaśipu was dissatisfied because instead of controlling his senses he remained their servant.

Hiraṇyakaśipu thus passed a long time being very much proud of his opulences and transgressing the laws and regulations mentioned in the authoritative *śāstras*. He was therefore subjected to a

curse by the four Kumāras, who were great *brāhmaṇas*. Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiraṇyakaśipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Viṣṇu.

Without sleep, fully controlling their minds, and living on only their breath, the predominating deities of the various planets began worshiping Hṛṣīkeśa with this meditation: 'Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return.' Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

The voice of the Lord vibrated as follows: 'O best of learned persons, do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiraṇyakaśipu and shall surely stop them very soon. Please wait patiently until that time.

'When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, *brāhmaṇas*, Vaiṣṇavas and religious principles, and ultimately of Me, the Supreme Personality of Godhead, he and his civilization will be vanquished without delay.

'When Hiraṇyakaśipu harasses the great devotee Prahlāda, his own son, who is peaceful and sober and who has no enemy, I shall kill Hiraṇyakaśipu immediately, despite the benedictions of Brahmā.'

The great saint Nārada Muni continued: When the Supreme Personality of Godhead, the spiritual master of everyone, thus reassured all the demigods living in the heavenly planets, they offered their respectful obeisances unto Him and returned, confident that the demon Hiraṇyakaśipu was now practically dead.

Hiraṇyakaśipu had four wonderful, well-qualified sons, of whom the one named Prahlāda was the best. Indeed, Prahlāda was a reservoir of all transcendental qualities because he was an unalloyed devotee of the Personality of Godhead.

Prahlāda was completely cultured as a qualified *brāhmaṇa*, having very good character and being determined to understand the Absolute Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on.

Although Prahlāda Mahārāja was born in a family of *asuras*, he himself was not an *asura* but a great devotee of Lord Viṣṇu. Unlike the other *asuras*, he was never envious of Vaiṣṇavas.

He was not agitated when put into danger, and he was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.

O King, Prahlāda Mahārāja's good qualities are still glorified by learned saints and Vaisnavas. As all good qualities are always found existing in the Supreme Personality of Godhead, they also exist forever in His devotee Prahlāda Mahārāja. In any assembly where there are discourses about saints and devotees, O King Yudhiṣṭhira, even the enemies of the demons, namely the demigods, what to speak of you, would cite Prahlāda Mahārāja as an example of a great devotee.

Who could list the innumerable transcendental qualities of Prahlāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Kṛṣṇa was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [*mahātma*].

From the very beginning of his childhood, Prahlāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.

Prahlāda Mahārāja was always absorbed in thought of Kṛṣṇa. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed. Because of advancement in Kṛṣṇa consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation and sometimes sang loudly.

Sometimes, upon seeing the Supreme Personality of Godhead, Prahlāda Mahārāja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa, he felt oneness and imitated the pastimes of the Lord. Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.

Because of his association with perfect, unalloyed devotees who had nothing to do with anything material, Prahlāda Mahārāja constantly engaged in the service of the Lord's lotus feet. By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahlāda Mahārāja bestowed upon them transcendental bliss. My dear King Yudhiṣṭhira, the demon Hiraṇyakaśipu tormented this exalted, fortunate devotee, although Prahlāda was his own son.

Mahārāja Yudhiṣṭhira said: 'O best of the saints among the demigods, O best of spiritual leaders, how did Hiraṇyakaśipu give so much trouble to Prahlāda Mahārāja, the pure and exalted saint, although Prahlāda was his own son? I wish to know about this subject from you.

'A father and mother are always affectionate to their children. When the children are disobedient the parents chastise them, not due to enmity but only for the child's instruction and welfare. How did Hiraṇyakaśipu, the father of Prahlāda Mahārāja, chastise such a noble son? This is what I am eager to know.'

Mahārāja Yudhiṣṭhira further inquired: 'How was it possible for a father to be so violent toward an exalted son who was obedient, well-behaved and respectful to his father? O brāhmaṇa, O master, I have never heard of such a contradiction as an affectionate father's punishing his noble son with the intention of killing him. Kindly dissipate our doubts in this regard.'

Prahlāda Mahārāja, the Saintly Son of Hiraṇyakaśipu The great saint Nārada Muni replied: The demons, headed by Hiraṇyakaśipu, accepted Śukrācārya as their priest for ritualistic ceremonies. Śukrācārya's two sons, Ṣaṇḍa and Amarka, lived near Hiraṇyakaśipu's palace. Prahlāda Mahārāja was already educated in devotional life, but when his father sent him to those two sons of Śukrācārya to be educated, they accepted him at their school along with the other sons of the *asuras*.

Prahlāda certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.

My dear King Yudhiṣṭhira, once upon a time the King of the demons, Hiraṇyakaśipu, took his son Prahlāda on his lap and very affectionately inquired: 'My dear son, please let me know what you think is the best of all the subjects you have studied from your teachers.'

Prahlāda Mahārāja replied: 'O best of the *asuras*, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vāna]. More clearly, one should go to Vṛṇḍavana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.'

Nārada Muni continued: When Prahlāda Mahārāja spoke about the path of self-realization in devotional service, thus being faithful to the camp of his father's enemies, Hiraṇyakaśipu, the King of the demons, heard Prahlāda's words and he laughingly said, 'Thus is the intelligence of children spoiled by the words of the enemy.' Hiraṇyakaśipu advised his assistants: 'My dear demons, give complete protection to this boy at the guru-kula where he is instructed, so that his intelligence will not be further influenced by Vaiṣṇavas who may go there in disguise.'

When Hiraṇyakaśipu's servants brought the boy Prahlāda back to the guru-kula [the place where the brāhmaṇas taught the boys], the priests of the demons, Ṣaṇḍa and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows:

'Dear son Prahlāda, all peace and good fortune unto you. Kindly do not speak lies; just reply with the truth. These boys you see are not like you, for they do not speak in a deviant way. How have you learned these instructions? How has your intelligence been spoiled in this way? O best of your family, has this pollution of your intelligence been brought about by you or by the enemies? We are all your teachers and are very eager to hear about this. Please tell us the truth.'

Prahlāda Mahārāja replied: 'Let me offer my respectful obeisances unto the Supreme Personality of Godhead, whose external energy has created the distinctions of "my friend" and "my enemy" by deluding the intelligence of men. Indeed, I am now actually experiencing this, although I have previously heard of it from authoritative sources. When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a paṇḍita and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, "Every one of us is an eternal servant of God, and therefore we are not different from one another."

'Persons who always think in terms of "enemy" and "friend" are unable to ascertain the Supersoul within themselves. Not to speak of them, even such exalted persons as Lord Brahmā, who are fully conversant with the Vedic literature, are sometimes bewildered in following the principles of devotional service. The same Supreme Personality of Godhead who has created this situation has certainly given me the intelligence to take the side of your so-called enemy.

'O *brāhmaṇas* [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Viṣṇu, who carries a disc in His hand. Thus I have no independence.'

The great saint Nārada Muni continued: The great soul Prahlāda Mahārāja became silent after saying this to his teachers, Ṣaṇḍa and Amarka, the seminal sons of Śukrācārya.

These so-called *brāhmaṇas* then became angry at him. Because they were servants of Hiraṇyakaśipu, they were very sorry, and to chastise Prahlāda Mahārāja they spoke as follows.

'Oh, please bring me a stick! This Prahlāda is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy (the stick).

'This rascal Prahlāda has appeared like a thorn tree in a forest of sandalwood. To cut down sandalwood trees, an axe is needed, and the wood of the thorn tree is very suitable for the handle of such an axe. Lord Viṣṇu is the axe for cutting down the sandalwood forest of the family of demons, and this Prahlāda is the handle for that axe.'

Ṣaṇḍa and Amarka, the teachers of Prahlāda Mahārāja, chastised and threatened their disciple in various ways and began teaching him about the paths of religion, economic development and sense gratification. This is the way they educated him. After some time, the teachers Ṣaṇḍa and

Amarka thought that Prahlāda Mahārāja was sufficiently educated in the diplomatic affairs of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience.

Then, one day, after Prahlāda's mother had personally washed the boy and dressed him nicely with sufficient ornaments, they presented him before his father. When Hiraṇyakaśipu saw that his child had fallen at his feet and was offering obeisances, as an affectionate father he immediately began showering blessings upon the child and embraced him with both arms. A father naturally feels happy to embrace his son, and Hiraṇyakaśipu became very happy in this way.

Nārada Muni continued: My dear King Yudhiṣṭhira, Hiraṇyakaśipu seated Prahlāda Mahārāja on his lap and began smelling his head. With affectionate tears gliding down from his eyes and moistening the child's smiling face, he spoke to his son as follows.

Hiraṇyakaśipu said: 'My dear Prahlāda, my dear son, O longlived one, for so much time you have heard many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge.'

Prahlāda Mahārāja said: 'Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) —these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.'

After hearing these words of devotional service from the mouth of his son Prahlāda, Hiraṇyakaśipu was extremely angry. His lips trembling, he spoke as follows to Ṣaṇḍa the son of his guru, Śukrācārya.

'O unqualified, most heinous son of a *brāhmaṇa*, you have disobeyed my order and taken shelter of the party of my enemies. You have taught this poor boy about devotional service! What is this nonsense? In due course of time, various types of diseases are manifest in those who are sinful. Similarly, in this world there are many deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest.'

The son of Śukrācārya, Hiraṇyakaśipu's spiritual master, said: 'O enemy of King Indra, O King! Whatever your son Prahlāda has said was not taught to him by me or anyone else. His spontaneous devotional service has naturally developed in him. Therefore, please give up your anger and do not unnecessarily accuse us. It is not good to insult a *brāhmaṇa* in this way.'

Sri Nārada Muni continued: When Hiraṇyakaśipu received this reply from the teacher, he again addressed his son Prahlāda.

Hiraṇyakaśipu said: 'You rascal, most fallen of our family, if you have not received this education from your teachers, where have you gotten it?'

Prahlāda Mahārāja replied: 'Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

'Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

'Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.'

After Prahlāda Mahārāja had spoken in this way and become silent, Hiraṇyakaśipu, blinded by anger, threw him off his lap and onto the ground. Indignant and angry, his reddish eyes like molten copper, Hiraṇyakaśipu said to his servants: 'O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible! This boy Prahlāda is the killer of my brother, for he has given up his family to engage in the devotional service of the enemy, Lord Viṣṇu, like a menial servant. Although Prahlāda is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Therefore, he is certainly untrustworthy. Indeed, it is not at all believable that he will behave well toward Viṣṇu.

'Although a medicinal herb, being born in the forest, does not belong to the same category as a man, if beneficial it is kept very carefully. Similarly, if someone outside one's family is favorable, he should be given protection like a son. On the other hand, if a limb of one's body is poisoned by disease, it must be amputated so that the rest of the body may live happily. Similarly, even one's own son, if unfavorable, must be rejected, although born of one's own body. Just as uncontrolled senses are the enemies of all *yogīs* engaged in advancing in spiritual life, this Prahlāda, who appears to be a friend, is an enemy because I cannot control him. Therefore this enemy, whether eating, sitting or sleeping, must be killed by all means.' The demons [Rakṣasas], the servants of Hiraṇyakaśipu, thus began striking the tender parts of Prahlāda Mahārāja's body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, 'Chop him up! Pierce him!' they began striking Prahlāda Mahārāja, who sat silently, meditating upon the Supreme Personality of Godhead.

Even though a person who has no assets in pious activities performs some good deed, it will have no result. Thus the weapons of the demons had no tangible effects upon Prahlāda Mahārāja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead, who is unchangeable, who cannot be realized by the material senses, and who is the soul of the entire universe.

My dear King Yudhiṣṭhira, when all the attempts of the demons to kill Prahlāda Mahārāja were futile, the King of the demons, Hiraṇyakaśipu, being most fearful, began contriving other means to kill him.

Hiraṇyakaśipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiraṇyakaśipu found that he could not in any way harm Prahlāda, who was completely sinless, he was in great anxiety about what to do next.

Hiraṇyakaśipu thought: 'I have used many ill names in chastising this boy Prahlāda and have devised many means of killing him, but despite all my endeavors, he could not be killed. Indeed, he saved himself by his own powers, without being affected in the least by these treacheries and abominable actions. Although he is very near to me and is merely a child, he is situated in complete fearlessness. He resembles a dog's curved tail, which can never be straightened, because he never forgets my misbehavior and his connection with his master, Lord Viṣṇu. I can see that this boy's strength is unlimited, for he has not feared any of my punishments. He appears immortal. Therefore, because of my enmity toward him, I shall die. Or maybe this will not take place.'

Thinking in this way, the King of the Daityas, morose and bereft of bodily luster, remained silent with his face downward. Then Ṣaṇḍa and Amarka, the two sons of Śukrācārya, spoke to him in secret.

'O lord, we know that when you simply move your eyebrows, all the commanders of the various planets are most afraid. Without the help of any assistant, you have conquered all the three worlds. Therefore, we do not find any reason for you to be morose and full of anxiety. As for Prahlāda, he is nothing but a child and cannot be a cause of anxiety. After all, his bad or good qualities have no value.

'Until the return of our spiritual master, Śukrācārya, arrest this child with the ropes of Varuna so that he will not flee in fear. In any case, by the time he is somewhat grown up and has assimilated our instructions or served our spiritual master, he will change in his intelligence. Thus there need be no cause for anxiety.'

After hearing these instructions of Ṣaṇḍa and Amarka, the sons of his spiritual master, Hiraṇyakaśipu agreed and requested them to instruct Prahlāda in that system of occupational duty which is followed by royal householder families. Thereafter, Ṣaṇḍa and Amarka

systematically and unceasingly taught Prahlāda Mahārāja, who was very submissive and humble, about mundane religion, economic development and sense gratification.

The teachers Ṣaṇḍa and Amarka instructed Prahlāda Mahārāja in the three kinds of material advancement called religion, economic development and sense gratification. Prahlāda, however, being situated above such instructions, did not like them, for such instructions are based on the duality of worldly affairs, which involve one in a materialistic way of life marked by birth, death, old age and disease.

When the teachers went home to attend to their household affairs, the students of the same age as Prahlāda Mahārāja would call him to take the opportunity of leisure hours for play. Prahlāda Mahārāja, who was truly the supreme learned person, then addressed his class friends in very sweet language.

Smiling, he began to teach them about the uselessness of the materialistic way of life. Being very kind to them, he instructed them as follows. My dear King Yudhiṣṭhira, all the children were very much affectionate and respectful to Prahlāda Mahārāja, and because of their tender age they were not so polluted by the instructions and actions of their teachers, who were attached to condemned duality and bodily comfort. Thus the boys surrounded Prahlāda Mahārāja, giving up their playthings, and sat down to hear him. Their hearts and eyes being fixed upon him, they looked at him with great earnestness. Prahlāda Mahārāja, although born in a demon family, was an exalted devotee, and he desired their welfare. Thus he began instructing them about the futility of materialistic life.

## Prahlāda Instructs His Demoniac Schoolmates

Prahlāda Mahārāja said: 'My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.

'Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.

'Therefore, while in material existence, a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling. Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years.

‘In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to perform even material activities, one passes another twenty years wastefully. One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman’s life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.

‘What person too attached to household life due to being unable to control his senses can liberate himself? An attached householder is bound very strongly by ropes of affection for his family [wife, children and other relatives]. Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, soldiers of fortune and smugglers try to acquire money even by risking their very dear lives.

‘How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Small children talk in broken language, very pleasing to hear, and their affectionate father always thinks of their sweet words. How could he give up their association? One’s elderly parents and one’s sons and daughters are also very dear. A daughter is especially dear to her father, and while living at her husband’s house she is always in his mind. Who could give up that association? Aside from this, in household affairs there are many decorated items of household furniture, and there are also animals and servants. Who could give up such comforts? The attached householder is like a silkworm, which weaves a cocoon in which it becomes imprisoned, unable to get out. Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape? ‘One who is too attached cannot understand that he is wasting his valuable life for the maintenance of his family. He also fails to understand that the purpose of human life, a life suitable for realization of the Absolute Truth, is being imperceptibly spoiled. However, he is very cleverly attentive to seeing that not a single farthing is lost by mismanagement. Thus although an attached person in material existence always suffers from threefold miseries, he does not develop a distaste for the way of material existence.

‘If a person too attached to the duties of family maintenance is unable to control his senses, the core of his heart is immersed in how to accumulate money. Although he knows that one who takes the wealth of others will be punished by the law of the government, and by the laws of Yamarāja after death, he continues cheating others to acquire money.

‘O my friends, sons of demons! In this material world, even those who are apparently advanced in education have the propensity to consider, “This is mine, and that is for others.” Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead, they are bewildered and overcome by ignorance.

‘My dear friends, O sons of the demons, it is certain that no one bereft of knowledge of the Supreme Personality of Godhead has been able to liberate himself from material bondage at any time or in any country. Rather, the material laws bind those bereft of knowledge of the Lord. They are factually addicted to sense gratification, and their target is woman. Indeed, they are actually playthings in the hands of attractive women. Victimized by such a conception of life, children, grandchildren and great-grandchildren surround them, and thus they are shackled to material bondage. Those who are very much addicted to this conception of life are called demons. Therefore, although you are sons of demons, keep aloof from such persons and take shelter of the Supreme Personality of Godhead, Nārāyaṇa, the origin of all the demigods, because the ultimate goal for the devotees of Nārāyaṇa is liberation from the bondage of material existence.

‘My dear sons of demons, the Supreme Personality of Godhead, Nārāyaṇa, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.

‘The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [*sattva-guna, rajo-guna* and *tamo-guna*], as well as the unmanifested material nature and the false ego.

‘Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated in the Vedas as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated by words. He is changeless and undivided. He is simply perceived as the supreme *sac-cid-ānanda* [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

‘Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.

‘Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. Therefore, for devotees who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of *dharma, kāma, ārtha* and *moksa* [religion, economic development, sense gratification and liberation].

‘Religion, economic development and sense gratification—these are described in the *Vedas* as *tri-vārga*, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one’s livelihood. These are the external subject matters of study in the *Vedas*, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.

‘Nārāyaṇa, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Nārada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Nārada, but everyone who has taken shelter of Nārada’s disciplic succession can understand this confidential knowledge.’

Prahlāda Mahārāja continued: ‘I received this knowledge from the great saint Nārada Muni, who is always engaged in devotional service. This knowledge, which is called *bhagavata-dhārma*, is fully scientific. It is based on logic and philosophy and is free from all material contamination.’

The sons of the demons replied: ‘Dear Prahlāda, neither you nor we know any teacher or spiritual master other than Ṣaṇḍa and Amarka, the sons of Śukrācārya. After all, we are children and they our controllers. For you especially, who always remain within the palace, it is very difficult to associate with a great personality. Dear friend, most gentle one, would you kindly explain how it was possible for you to hear Nārada? Kindly dispel our doubts in this regard.’

What Prahlāda Learned in the Womb Prahlāda Mahārāja replied: ‘When our father, Hiraṇyakaśipu, went to Mandarācala Mountain to execute severe austerities, in his absence the demigods, headed by King Indra, made a severe attempt to subdue all the demons in warfare.

‘The demigods thought: “Alas, as a serpent is eaten by small ants, so the troublesome Hiraṇyakaśipu, who always inflicted miseries upon all types of people, has now been defeated by the reactions of his own sinful activities.” Saying this, the demigods, headed by King Indra, arranged to fight the demons.

‘When the great leaders of the demons, who were being killed one after another, saw the unprecedented exertion of the demigods in fighting, they began to flee, scattering themselves in all directions. Simply to protect their lives, they hastily fled from their homes, wives, children, animals and household paraphernalia. Paying no heed to all these, the demons simply fled. The victorious demigods plundered the palace of Hiraṇyakaśipu, the King of the demons, and destroyed everything within it. Then Indra, King of heaven, arrested my mother, the Queen.

‘As she was being led away, crying in fear like a kurarī captured by a vulture, the great sage Nārada, who at that time had no engagement, appeared on the scene and saw her in that condition.

‘Nārada Muni said: “O Indra, King of the demigods, this woman is certainly sinless. You should not drag her off in this merciless way. O greatly fortunate one, this chaste woman is the wife of

another. You must immediately release her." 'King Indra said: "In the womb of this woman, the wife of the demon Hiraṇyakaśipu, is the seed of that great demon. Therefore, let her remain in our custody until her child is delivered, and then we shall release her."

'Nārada Muni replied: "The child within this woman's womb is faultless and sinless. Indeed, he is a great devotee, a powerful servant of the Supreme Personality of Godhead. Therefore you will not be able to kill him."

'When the great saint Nārada Muni had thus spoken, King Indra, being respectful to Nārada's words, immediately released my mother. Because of my being a devotee of the Lord, all the demigods circumambulated her. Then they returned to their celestial kingdom.

Prahlāda Mahārāja continued: 'The great saint Nārada Muni brought my mother to his āśrama and assured her of all protection, saying, "My dear child, please remain at my āśrama until the arrival of your husband."

'After accepting the instructions of Devarṣi Nārada, my mother stayed in his care, without fear from any direction, as long as my father, the King of the Daityas, had not become free from his severe austerities. My mother, being pregnant, desired the safety of her embryo and desired to give birth after her husband's arrival. Thus she stayed at Nārada Muni's āśrama, where she rendered service unto Nārada Muni with great devotion.

'Nārada Muni delivered his instructions both to me, who was within the womb, and to my mother, who was engaged in rendering him service. Because he is naturally extremely kind to the fallen souls, being in a transcendental position, he gave instructions on religion and transcendental knowledge. These instructions were free from all material contamination.

Because of the long duration of time that has passed and because of her being a woman and therefore less intelligent, my mother has forgotten all those instructions; but the great sage Nārada blessed me, and therefore I could not forget them.'

Prahlāda Mahārāja continued: 'My dear friends, if you can place your faith in my words, simply by that faith you can also understand transcendental knowledge, just like me, although you are small children. Similarly, a woman can also understand transcendental knowledge and know what is spirit and what is matter. Just as the fruits and flowers of a tree in due course of time undergo six changes—birth, existence, growth, transformation, dwindling and then death—the material body, which is obtained by the spirit soul under different circumstances, undergoes similar changes. However, there are no such changes for the spirit soul.

'*Ātma* refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up

the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine."

'An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

'The Lord's eight separated material energies, the three modes of material nature and the sixteen transformations—the eleven senses and the five gross material elements like earth and water—within all these, the one spiritual soul exists as the observer. Therefore all the great ācāryas have concluded that the individual soul is conditioned by these material elements.

There are two kinds of bodies for every individual soul: a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the soul by analysis, saying, "This is not it. This is not it." Thus one must separate spirit from matter. Sober and expert persons should search for the spirit soul with minds purified through analytical study in terms of the soul's connection with and distinction from all things that undergo creation, maintenance and destruction.

'Intelligence can be perceived in three states of activity—wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead. As one can understand the presence of the air by the aromas it carries, so, under the guidance of the Supreme Personality of Godhead, one can understand the living soul by these three divisions of intelligence. These three divisions, however, are not the soul; they are constituted of the three modes and are born of activities.

'Through polluted intelligence one is subjected to the modes of nature, and thus one is conditioned by material existence. Like a dreaming state in which one falsely suffers, material existence, which is due to ignorance, must be considered unwanted and temporary. Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Kṛṣṇa consciousness, his ignorance is immediately dissipated.

'Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops. One must accept the bona-fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord,

always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the śāstra and guru.

'One should always remember the Supreme Personality of Godhead in His localized representation as the Paramātma, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation. By these activities [as mentioned above] one is able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead.

'One who is situated in devotional service is certainly the controller of his senses, and thus he is a liberated person. When such a liberated person, the pure devotee, hears of the transcendental qualities and activities of the Lord's incarnations for the performance of various pastimes, his hair stands on end on his body, tears fall from his eyes, and in his spiritual realization his voice falters. Sometimes he very openly dances, sometimes he sings loudly, and sometimes he cries. Thus he expresses his transcendental jubilation.

'When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respects to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, "Hare Kṛṣṇa, Hare Kṛṣṇa! O my Lord, O Master of the universe!" 'The devotee is then freed from all material contamination because he constantly thinks of the Lord's pastimes and because his mind and body have been converted to spiritual qualities. Because of his intense devotional service, his ignorance, material consciousness and all kinds of material desires are completely burnt to ashes. This is the stage at which one can achieve the shelter of the Lord's lotus feet.

'The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart.

'O my friends, sons of the asuras, the Supreme Personality of Godhead in His Supersoul feature always exists within the cores of the hearts of all living entities. Indeed, He is the wellwisher and friend of all living entities, and there is no difficulty in worshiping the Lord. Why, then, should people not engage in His devotional service? Why are they so addicted to unnecessarily producing artificial paraphernalia for sense gratification?

'One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification—indeed, even the lifetime in which one can enjoy all these material opulences —are certainly temporary and flickering. Since the opportunity of human life is temporary, what

benefit can these material opulences give to a sensible man who has understood himself to be eternal? 'It is learned from Vedic literature that by performing great sacrifices one may elevate himself to the heavenly planets. However, although life on the heavenly planets is hundreds and thousands of times more comfortable than life on earth, the heavenly planets are not pure [nirmalam], or free from the taint of material existence. The heavenly planets are also temporary, and therefore they are not the goal of life. The Supreme Personality of Godhead, however, has never been seen or heard to possess inebriety. Consequently, for your own benefit and self-realization, you must worship the Lord with great devotion, as described in the revealed scriptures.

'A materialistic person, thinking himself very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the Vedas, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires. In this material world, every materialist desires to achieve happiness and diminish his distress, and therefore he acts accordingly. Actually, however, one is happy as long as one does not endeavor for happiness; as soon as one begins his activities for happiness, his conditions of distress begin.

'A living entity desires comfort for his body and makes many plans for this purpose, but actually the body is the property of others. Indeed, the perishable body embraces the living entity and then leaves him aside. Since the body itself is ultimately meant to become stool or earth, what is the meaning of the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasuries, animals and ministers? They are also temporary. What more can be said about this?

'All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable. Compared to the ocean of eternal happiness, they are most insignificant. What is the use of such insignificant relationships for the eternal living being? 'My dear friends, O sons of the asuras, the living entity receives different types of bodies according to his previous fruitive activities. Thus he is seen to suffer with reference to his particular body in all conditions of life, beginning with his infusion into the womb. Please tell me, therefore, after full consideration: What is the living entity's actual interest in fruitive activities, which result in hardship and misery? 'The living entity, who has received his present body because of his past fruitive activity, may end the results of his actions in this life, but this does not mean that he is liberated from bondage to material bodies. The living entity receives one type of body, and by performing actions with that body he creates another. Thus he transmigrates from one body to another, through repeated birth and death, because of his gross ignorance.

'The four principles of advancement in spiritual life—*dhārma, ārtha, kāma* and *moksa*—all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service. The Supreme Personality of

Godhead, Hari, is the soul and the Supersoul of all living entities. Every living entity is a manifestation of His energy in terms of the living soul and the material body.

Therefore the Lord is the most dear, and He is the supreme controller.

'If a demigod, demon, human being, Yakṣa, Gandharva or anyone within this universe renders service to the lotus feet of Mukuṇḍa, who can deliver liberation, he is actually situated in the most auspicious condition of life, exactly like us [the twelve *mahājanas*, headed by Prahlāda Mahārāja].

'My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect *brāhmaṇas*, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.

'My dear friends, O sons of the demons, in the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities. O my friends, O sons of demons, everyone, including you (the Yakṣas and Rakṣāsas), the unintelligent women, *sudras* and cowherd men, the birds, the lower animals and the sinful living entities, can revive his original, eternal spiritual life and exist forever simply by accepting the principles of *bhakti-yoga*.

'In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures.' Lord Nṛsiṁhadeva Slays the King of the Demons Nārada Muni continued: All the sons of the demons appreciated the transcendental instructions of Prahlāda Mahārāja and took them very seriously. They rejected the materialistic instructions given by their teachers, Ṣaṇḍa and Amarka. When Ṣaṇḍa and Amarka, the sons of Śukrācārya, observed that all the students, the sons of the demons, were becoming advanced in Kṛṣṇa consciousness because of the association of Prahlāda Mahārāja, they were afraid. They approached the King of the demons and described the situation as it was.

When Hiraṇyakaśipu understood the entire situation, he was extremely angry, so much so that his body trembled. Thus he finally decided to kill his son Prahlāda. Hiraṇyakaśipu was by nature very cruel, and feeling insulted, he began hissing like a snake trampled upon by someone's foot. His son Prahlāda was peaceful, mild and gentle, his senses were under control, and he stood before Hiraṇyakaśipu with folded hands. According to Prahlāda's age and behavior, he was not to be chastised. Yet with staring, crooked eyes, Hiraṇyakaśipu rebuked him with the following harsh words.

Hiraṇyakaśipu said: 'O most impudent, most unintelligent disruptor of the family, O lowest of mankind, you have violated my power to rule you, and therefore you are an obstinate fool. Today I shall send you to the place of Yamarāja. My son Prahlāda, you rascal, you know that when I am

angry all the planets of the three worlds tremble, along with their chief rulers. By whose power has a rascal like you become so impudent that you appear fearless and overstep my power to rule you?'

Prahlāda Mahārāja said: 'My dear King, the source of my strength, of which you are asking, is also the source of yours.

Indeed, the original source of all kinds of strength is one. He is not only your strength or mine, but the only strength for everyone. Without Him, no one can get any strength. Whether moving or not moving, superior or inferior, everyone, including Lord Brahmā, is controlled by the strength of the Supreme Personality of Godhead.

'The Supreme Personality of Godhead, who is the supreme controller and time factor, is the power of the senses, the power of the mind, the power of the body, and the vital force of the senses. His influence is unlimited. He is the best of all living entities, the controller of the three modes of material nature. By His own power, He creates this cosmic manifestation, maintains it and annihilates it also.'

Prahlāda Mahārāja continued: 'My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly.

'In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body. These fools were very proud, thinking, "I have conquered all enemies in all the ten directions." But if a person is victorious over the six enemies and is equipoised toward all living entities, for him there are no enemies. Enemies are merely imagined by one in ignorance.'

Hiraṇyakaśipu replied: 'You rascal, you are trying to minimize my value, as if you were better than me at controlling the senses. This is over-intelligent. I can therefore understand that you desire to die at my hands, for this kind of nonsensical talk is indulged in by those about to die.

'O most unfortunate Prahlāda, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is allipervading. But where is He? If He is everywhere, then why is He not present before me in this pillar?

'Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it.' Being obsessed with anger, Hiraṇyakaśipu, who was very great in bodily strength, thus chastised his exalted devotee-son Prahlāda with harsh words. Cursing him again and again, Hiraṇyakaśipu took up his sword, got up from his royal throne, and with great anger struck his fist against the column.

Then from within the pillar came a fearful sound, which appeared to crack the covering of the universe. O my dear Yudhiṣṭhira, this sound reached even the abodes of the demigods like Lord Brahmā, and when the demigods heard it, they thought, "Oh, now our planets are being destroyed!" While showing his extraordinary prowess, Hiraṇyakaśipu, who desired to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard. Upon hearing the sound, the other leaders of the demons were afraid. None of them could find the origin of that sound in the assembly.

To prove that the statement of His servant Prahlāda Mahārāja was substantial—in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall —the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.

While Hiraṇyakaśipu looked all around to find the source of the sound, that wonderful form of the Lord, which could not be ascertained to be either a man or a lion, emerged from the pillar. In amazement, Hiraṇyakaśipu wondered, 'What is this creature that is half-man and half-lion?' Hiraṇyakaśipu studied the form of the Lord, trying to decide who the form of Nṛsiṁhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons.

Hiraṇyakaśipu murmured to himself, 'Lord Viṣṇu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt? Who can fight with me?' Thinking like this and taking up his club, Hiraṇyakaśipu attacked the Lord like an elephant. Just as a small insect falls forcefully into a fire and the insignificant creature becomes invisible, when Hiraṇyakaśipu attacked the Lord, who was full of effulgence, Hiraṇyakaśipu became invisible. This is not at all astonishing, for the Lord is always situated in pure goodness. Formerly, during creation, He entered the dark universe and illuminated it by His spiritual effulgence.

Thereafter, the great demon Hiraṇyakaśipu, who was extremely angry, swiftly attacked Nṛsiṁhadeva with his club and began to beat Him. Lord Nṛsiṁhadeva, however, captured the great demon, along with his club, just as Garū.a might capture a great snake.

O Yudhiṣṭhira, O great son of Bhārata, when Lord Nṛsiṁhadeva gave Hiraṇyakaśipu a chance to slip from His hand, just as Garū.a sometimes plays with a snake and lets it slip from his mouth, the demigods, who had lost their abodes and who were hiding behind the clouds for fear of the demon, did not consider that incident very good. Indeed, they were perturbed.

When Hiraṇyakaśipu was freed from the hands of Nṛsiṁhadeva, he falsely thought that the Lord was afraid of his prowess. Therefore, after taking a little rest from the fight, he took up his sword and shield and again attacked the Lord with great force.

Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Nārāyaṇa, who is extremely strong and powerful, captured Hiraṇyakaśipu, who was protecting himself with his sword and shield, leaving no gaps open. With the speed of a hawk, Hiraṇyakaśipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Nṛsiṁhadeva's laughter.

As a snake captures a mouse or Garūda captures a very venomous snake, Lord Nṛsiṁhadeva captured Hiraṇyakaśipu, who could not be pierced even by the thunderbolt of King Indra. As Hiraṇyakaśipu moved his limbs here, there and all around, very much afflicted at being captured, Lord Nṛsiṁhadeva placed the demon on His lap, supporting him with His thighs, and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.

Lord Nṛsiṁhadeva's mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Nṛsiṁhadeva, decorated with a garland of intestines taken from Hiraṇyakaśipu's abdomen, resembled a lion that has just killed an elephant.

The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiraṇyakaśipu's heart and then threw him aside and turned toward the demon's soldiers. These soldiers had come in thousands to fight with Him with raised weapons and were very faithful followers of Hiraṇyakaśipu, but Lord Nṛsiṁhadeva killed all of them merely with the ends of His nails.

The hair on Nṛsiṁhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.

Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsiṁhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination.

Manifesting a full effulgence and a fearsome countenance, Lord Nṛsiṁha, being very angry and finding no contestant to face His power and opulence, then sat down in the assembly hall on the excellent throne of the king. Because of fear and obedience, no one could come forward to serve the Lord directly.

Hiraṇyakaśipu had been exactly like a fever of meningitis in the head of the three worlds. Thus when the wives of the demigods in the heavenly planets saw that the great demon had been killed by the personal hands of the Supreme Personality of Godhead, their faces blossomed in great joy.

The wives of the demigods again and again showered flowers from heaven upon Lord Nṛsiṁhadeva like rain.

At that time, the airplanes of the demigods, who desired to see the activities of the Supreme Lord, Nārāyaṇa, crowded the sky. The demigods began beating drums and kettledrums, and upon hearing them the angelic women began to dance, while the chiefs of the Gaṇḍhārvas sang sweetly.

My dear King Yudhiṣṭhira, the demigods then approached the Lord. They were headed by Lord Brahmā, King Indra and Lord Śiva, and included great saintly persons and the residents of Pitṛloka, Siddhaloka, Vidyādhara-loka and Nagaloka, the planet of the snakes. The Manus approached, and so did the chiefs of various other planets. The Apsāra angelic dancers approached, as did the Ganṣhārvas, the Cāraṇas, the Yakṣas, the inhabitants of Kinnāraloka, the Vetālas, the inhabitants of Kimpuruṣa-loka, and the personal servants of Viṣṇu like Sunanda and Kumuda. All of them came near the Lord, who glowed with intense light. They individually offered their obeisances and prayers, their hands folded at their heads.

Lord Brahmā prayed: 'My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You.'

Lord Śiva said: 'The end of the millennium is the time for Your anger. Now that this insignificant demon Hiraṇyakaśipu has been killed, O my Lord, who are naturally affectionate to Your devotee, kindly protect his son Prahlāda Mahārāja, who is standing nearby as Your fully surrendered devotee.' King Indra said: 'O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiraṇyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him.

Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kāma, ārtha and dhārma.'

All the saintly persons present offered their prayers in this way: 'O Lord, O supreme maintainer of those sheltered at Your lotus feet, O original Personality of Godhead, the process of austerity and penance, in which You instructed us before, is the spiritual power of Your very self. It is by austerity that You create the material world, which lies dormant within You. This austerity was almost stopped by the activities of this demon, but now, by Yourself appearing in the form of Nṛsiṁhadeva, which is meant just to give us protection, and by killing this demon, You have again approved the process of austerity.' The inhabitants of Pitṛloka prayed: 'Let us offer our respectful obeisances unto Lord Nṛsiṁhadeva, the maintainer of the religious principles of the universe. He has killed Hiraṇyakaśipu, the demon who by force enjoyed all the offerings of the

śraddhā ceremonies performed by our sons and grandsons on the anniversaries of our death and who drank the water with sesame seeds offered in holy places of pilgrimage.

By killing this demon, O Lord, You have taken back all this stolen property from his abdomen by piercing it with Your nails. We therefore wish to offer our respectful obeisances unto You.'

The inhabitants of Siddhaloka prayed: 'O Lord Nṛsiṁhadeva, because we belong to Siddhaloka, we automatically achieve perfection in all eight kinds of mystic power. Yet Hiraṇyakaśipu was so dishonest that by the strength of his power and austerity, he took away our powers. Thus he became very proud of his mystic strength. Now, because this rogue has been killed by Your nails, we offer our respectful obeisances unto You.'

The inhabitants of Vidyādhara-loka prayed: 'Our acquired power to appear and disappear in various ways according to varieties of meditation was banned by that foolish Hiraṇyakaśipu because of his pride in his superior bodily strength and his ability to conquer others. Now the Supreme Personality of Godhead has killed him just as if the demon were an animal. Unto that supreme pastime form of Lord Nṛsiṁhadeva, we eternally offer our respectful obeisances.' The inhabitants of Nagaloka said: 'The most sinful Hiraṇyakaśipu took away all the jewels on our hoods and all our beautiful wives. Now, since his chest has been pierced by Your nails, You are the source of all pleasure to our wives.

Thus we together offer our respectful obeisances unto You.' All the Manus offered their prayers as follows: 'As Your order carriers, O Lord, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiraṇyakaśipu, our laws for maintaining varṇāśramadhārma were destroyed. O Lord, now that You have killed this great demon, we are in our normal condition. Kindly order us, Your eternal servants, what to do now.'

The *prajāpatis* offered their prayers as follows: 'O Supreme Lord, Lord of even Brahmā and Śiva, we, the *prajāpatis*, were created by You to execute Your orders, but we were forbidden by Hiraṇyakaśipu to create any more good progeny. Now the demon is lying dead before us, his chest pierced by You. Let us therefore offer our respectful obeisances unto You, whose incarnation in this form of pure goodness is meant for the welfare of the entire universe.'

The inhabitants of Gandharvaloka prayed: 'Your Lordship, we ever engage in Your service by dancing and singing in dramatic performances, but this Hiraṇyakaśipu, by the influence of his bodily strength and valor, brought us under his subjugation. Now Your Lordship has brought him to this low condition. What benefit can result from the activities of such an upstart as Hiraṇyakaśipu?'

The inhabitants of the Cāraṇa planet said: 'O Lord, because You have destroyed the demon Hiraṇyakaśipu, who was always a stake in the hearts of all honest men, we are now relieved, and we eternally take shelter of Your lotus feet, which award the conditioned soul liberation from materialistic contamination.'

The inhabitants of Yakṣaloka prayed: 'O controller of the twenty-four elements, we are considered the best servants of Your Lordship because of rendering services pleasing to You, yet we engaged as palanquin carriers by the order of Hiraṇyakaśipu, the son of Diti. O Lord in the form of Nṛsiṁhadeva, You know how this demon gave trouble to everyone, but now You have killed him, and his body is mixing with the five material elements.'

The inhabitants of Kimpuruṣa-loka said: 'We are insignificant living entities, and You are the Supreme Personality of Godhead, the supreme controller. Therefore how can we offer suitable prayers unto You? When this demon was condemned by devotees because they were disgusted with him, he was then killed by You.'

The inhabitants of Vaitalikā-loka said: 'Dear Lord, because of chanting Your spotless glories in great assemblies and arenas of sacrifice, we were accustomed to great respect from everyone. This demon, however, usurped that position. Now, to our great fortune, You have killed this great demon, exactly as one cures a chronic disease.'

The Kinnāras said: 'O supreme controller, we are ever-existing servants of Your Lordship, but instead of rendering service to You, we were engaged by this demon in his service, constantly and without remuneration. This sinful man has now been killed by You. Therefore, O Lord Nṛsiṁhadeva, our master, we offer our respectful obeisances unto You. Please continue to be our patron.'

The associates of Lord Viṣṇu in Vaikuṇṭha offered this prayer: 'O Lord, our supreme giver of shelter, today we have seen Your wonderful form as Lord Nṛsiṁhadeva, meant for the good fortune of all the world. O Lord, we can understand that Hiraṇyakaśipu was the same Jāya who engaged in Your service but was cursed by brāhmaṇas and who thus received the body of a demon. We understand that his having now been killed is Your special mercy upon him.'

Prahlāda Pacifies Lord Nṛsiṁhadeva with Prayers The great saint Nārada Muni continued: The demigods, headed by Lord Brahmā, Lord Śiva and other great demigods, dared not come forward before the Lord, who at that time was extremely angry. The goddess of fortune, Lakṣmīji, was requested to go before the Lord by all the demigods present, but because of fear she could not do so. Even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him.

Thereafter Lord Brahmā requested Prahlāda Mahārāja, who was standing very near him: 'My dear son, Lord Nṛsiṁhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord.'

Nārada Muni continued: O King, although the exalted devotee Prahlāda Mahārāja was only a little boy, he accepted Lord Brahmā's words. He gradually proceeded toward Lord Nṛsiṁhadeva and fell down to offer his respectful obeisances with folded hands. When Lord Nṛsiṁhadeva saw the small boy Prahlāda Mahārāja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahlāda, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees.

By the touch of Lord Nṛsiṁhadeva's hand on Prahlāda Mahārāja's head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendentally situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart.

Prahlāda Mahārāja fixed his mind and sight upon Lord Nṛsiṁhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers in love with a faltering voice.

Prahlāda Mahārāja prayed: 'How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons, could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.'

Prahlāda Mahārāja continued: 'One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.

'If a *brāhmaṇa* has all twelve of the brahminical qualifications [as they are stated in the book called *Sanat-sujata*] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord. Such a devotee is better than such a *brāhmaṇa* because the devotee can purify his whole family, whereas the so-called *brāhmaṇa* in a position of false prestige cannot purify even himself.

'The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.

Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord's glories.

'O my Lord, all the demigods headed by Lord Brahmā, are sincere servants of Your Lordship, and are situated in a transcendental position. Therefore they are not like us [Prahlāda and his father, the demon Hiraṇyakaśipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe.

‘My Lord Nṛsiṁhadeva, please, therefore, cease Your anger now that my father, the great demon Hiraṇyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear.

‘My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies.

‘O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?

‘O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service.

‘O my Lord Nṛsiṁhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [haṁsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

‘My Lord Nṛsiṁhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

‘My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone—from the greatest personality, Lord Brahmā, down to the small ant—works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and the process for obtaining this goal—all are nothing but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You.

‘O Lord, O eternal Supreme Being, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kāṇda [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

‘My dear Lord, O Supreme Great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet.

‘My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment.

‘My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahmā down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.

‘In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and politicians know this very well, but nonetheless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion.

‘O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine.

‘Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one’s service, exactly as a desire tree delivers fruits according to one’s desires and makes no distinction between the lower and the higher.

‘My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service?

‘My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiraṇyakaśipu, and saved me from his sword. He had said very angrily, “If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body.” Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause.

‘My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists—externally and internally—is You alone.

‘My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of “mine and yours,” is certainly a type of illusion [māyā] because everything is an emanation from You and is therefore not different from You. Indeed, the cosmic manifestation is nondifferent from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation.

‘O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Karaṇodakaśāyī Viṣṇu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance.

‘This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as kāla-śakti, and thus the three modes of material nature are manifested. You awaken from the bed of ananta-śeṣa, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed.

‘From that great lotus flower, Brahmā was generated, but Brahmā certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahmā dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen.

'Lord Brahmā, who is celebrated as *ātma-yonī*, having been born without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth.

'Lord Brahmā could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Viṣṇu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahmā achieved transcendental bliss.

'My dear Lord, when You appeared as Hayagriva, with the head of a horse, You killed two demons known as Madhu and Kaitabha, who were full of the modes of passion and ignorance. Then You delivered the Vedic knowledge to Lord Brahmā. For this reason, all the great saints accept Your forms as transcendental, untinged by material qualities.

'In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles.

According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.

'My dear Lord of the Vaikuṇtha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?

'My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

'My dear Lord, You are always transcendentally situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us—not only upon me but also upon all others who are suffering—and by Your causeless mercy and compassion, deliver us and maintain us.

‘O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service.

‘O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

‘My dear Lord Nṛsiṁhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [*mauṇa-vrata*]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

‘Sex life is compared to the rubbing of two hands to relieve an itch. *Gṛhamedhīs*, so-called *gṛhāsthas* who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The *krpanas*, the fools who are just the opposite of *brāhmaṇas*, are not satisfied by repeated sensuous enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

‘O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation—to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of *varṇāśrama-dhārma*, to explain the *śāstras*, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.

‘By authorized Vedic knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect.

‘O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You.

'Neither the three modes of material nature [*sattva-guna, rajo-guna* and *tamo-guna*], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service.

'Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You—offering prayers, dedicating all the results of activities, worshiping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories —who can achieve that which is meant for the *paramahaṁsas*?'

The great saint Nārada said: Thus the devotee Prahlāda Mahārāja pacified Lord Nṛsiṁhadeva with prayers offered from the transcendental platform. The Lord gave up His anger, and being very kind to Prahlāda, who was offering prostrated obeisances, He spoke as follows.

The Supreme Personality of Godhead said: 'My dear Prahlāda, most gentle one, best of the family of the asuras, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of all living beings, and therefore you may ask from Me any benediction that you desire to be fulfilled. My dear Prahlāda, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction.

'My dear Prahlāda, you are very fortunate. Please know from Me that those who are very wise and highly elevated try to please Me in all different modes of mellows, for I am the only person who can fulfill all the desires of everyone.' Nārada Muni said: Prahlāda Mahārāja was the best person in the family of asuras, who always aspire for material happiness.

Nonetheless, although allured by the Supreme Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Kṛṣṇa consciousness he did not want to take any material benefit for sense gratification.

## Prahlāda, the Best Among Exalted Devotees

The saint Nārada Muni continued: Although Prahlāda Mahārāja was only a boy, when he heard the benedictions offered by Lord Nṛsiṁhadeva he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.

Prahlāda Mahārāja said: 'My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet.

‘O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of everyone’s heart, You have sent me to this material world to exhibit the symptoms of a pure devotee. Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

‘A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master. O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.

‘O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires. O my Lord, because of lusty desires from the very beginning of one’s birth, the functions of one’s senses, mind, life, body, religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are vanquished.

‘O my Lord, when a human being is able to give up all the material desires in his mind, he becomes eligible to possess wealth and opulence like Yours. O my Lord, full of six opulences, O Supreme Person! O Supreme Soul, killer of all miseries! O Supreme Person in the form of a wonderful halflion half-man, let me offer my respectful obeisances unto You.’

The Supreme Personality of Godhead said: ‘My dear Prahlāda, a devotee like you never desires any kind of material opulences, either in this life or in the next. Nonetheless, I order you to enjoy the opulences of the demons in this material world, acting as their king until the end of the duration of time occupied by Manu. It does not matter that you are in the material world. You should always, continuously, hear the instructions and messages given by Me and always be absorbed in thought of Me, for I am the Supersoul existing in the core of everyone’s heart. Therefore, give up fruitive activities and worship Me.

‘My dear Prahlāda, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead. One who always remembers your activities and My activities also, and who chants the prayers you have offered, becomes free, in due course of time, from the reactions of material activities.’

Prahlāda Mahārāja said: ‘O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beautiful power and

supremacy, he was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities.'

The Supreme Personality of Godhead said: 'My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified. Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified.

'My dear Prahlāda, King of the Daityas, because of being attached to devotional service to Me, My devotee does not distinguish between lower and higher living entities. In all respects, he is never jealous of anyone. Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps.

'My dear child, your father has already been purified just by the touch of My body at the time of his death. Nonetheless, the duty of a son is to perform the śraddhā ritualistic ceremony after his father's death so that his father may be promoted to a planetary system where he may become a good citizen and devotee. After performing the ritualistic ceremonies, take charge of your father's kingdom. Sit upon the throne and do not be disturbed by materialistic activities. Please keep your mind fixed upon Me. Without transgressing the injunctions of the Vedas, as a matter of formality you may perform your particular duties.'

Sri Nārada Muni continued: 'Thus, as the Supreme Personality of Godhead ordered, Prahlāda Mahārāja performed the ritualistic ceremonies for his father. O King Yudhiṣṭhira, he was then enthroned in the kingdom of Hiraṇyakaśipu, as directed by the brāhmaṇas. Lord Brahmā, surrounded by the other demigods, was bright-faced because the Lord was pleased. Thus he offered prayers to the Lord with transcendental words.

Lord Brahmā said: 'O Supreme Lord of all lords, proprietor of the entire universe, O benedictor of all living entities, O original person [*ādi-puruṣa*], because of our good fortune You have now killed this sinful demon, who was giving trouble to the entire universe. This demon, Hiraṇyakaśipu, received from me the benediction that no living being within my creation could kill him. With this assurance and with strength derived from austerities and mystic power, he became excessively proud and transgressed all the Vedic injunctions.

'By great fortune, Hiraṇyakaśipu's son Prahlāda Mahārāja has now been released from death, for although he is a child, he is an exalted devotee. Now he is fully under the protection of Your lotus feet. My dear Lord, O Supreme Personality of Godhead, You are the Supreme Soul. If one meditates upon Your transcendental body, You naturally protect him from all sources of fear, even the imminent danger of death.'

The Personality of Godhead replied: 'My dear Lord Brahmā, O great lord born from the lotus flower, just as it is dangerous to feed milk to a snake, so it is dangerous to give benedictions to

demons, who are by nature ferocious and jealous. I warn you not to give such benedictions to any demon again.' Nārada Muni continued: O King Yudhiṣṭhira, the Supreme Personality of Godhead, who is not visible to an ordinary human being, spoke in this way, instructing Lord Brahmā. Then, being worshiped by Brahmā, the Lord disappeared from that place.

Prahlāda Mahārāja then worshiped and offered prayers to all the demigods, such as Brahmā, Śiva and the Prajāpatīs, who are all parts of the Lord. Thereafter, along with Śukrācārya and other great saints, Lord Brahmā, whose seat is on the lotus flower, made Prahlāda the king of all the demons and giants in the universe.

O King Yudhiṣṭhira, after all the demigods, headed by Lord Brahmā, were properly worshiped by Prahlāda Mahārāja, they offered Prahlāda their utmost benedictions and then returned to their respective abodes. Thus the two associates of Lord Viṣṇu who had become Hiraṇyakṣa and Hiraṇyakaśipu, the sons of Diti, were both killed. By illusion they had thought that the Supreme Lord, who is situated in everyone's heart, was their enemy.

In this narration about Kṛṣṇa, the Supreme Personality of Godhead, various expansions or incarnations of the Lord have been described, and the killing of the two demons Hiraṇyakṣa and Hiraṇyakaśipu has also been described. This narration describes the characteristics of the great and exalted devotee Prahlāda Mahārāja, his staunch devotional service, his perfect knowledge, and his perfect detachment from material contamination. It also describes the Supreme Personality of Godhead as the cause of creation, maintenance and annihilation. Prahlāda Mahārāja, in his prayers, has described the transcendental qualities of the Lord and has also described how the various abodes of the demigods and demons, regardless of how materially opulent, are destroyed by the mere direction of the Lord. The principles of religion by which one can actually understand the Supreme Personality of Godhead are called bhāgavata-dhārma. In this narration, therefore, which deals with these principles, actual transcendence is properly described. One who hears and chants this narration about the omnipotence of the Supreme Personality of Godhead, Viṣṇu, is certainly liberated from material bondage without fail. Prahlāda Mahārāja is the best among exalted devotees. Anyone who with great attention hears this narration concerning the activities of Prahlāda Mahārāja, the killing of Hiraṇyakaśipu, and the activities of the Supreme Personality of Godhead, Nṛsiṁhadeva, surely reaches the spiritual world, where there is no anxiety.

Nārada Muni continued: My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house. The impersonal Brahmān is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahmān. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant wellwisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul.

He is worshipable, yet He acts as your servant and sometimes as your spiritual master. Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme

Personality of Godhead, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us.

# मङ्गलाचरणम्

## *Maṅgalācaraṇam*

Auspicious Invocation

नम ॐ विष्णुपादाय कृष्णप्रेष्ठाय भूतले श्रीमते भक्तिवेदान्तस्वमिन्न् इति नामिने ।
नमस्ते सारस्वते देवे गौरवाणीप्रचरिणे निर्विशेषशून्यवादिपाश्चात्यदेशतारिणे ॥

*nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale*
*śrīmate bhaktivedānta-svaminn iti nāmine*

*namas te sārasvate deve gaura-vāṇī-pracariṇe*
*nirviśeṣa-cūnyavadi-pāścātya-deśa-tāriṇe*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet. We offer our respectful obeisances unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanya and delivering the Western countries, which are full of impersonalism and voidism.

आन्तकल्याणगुणैकवारिधिर्विभुचिदानन्दघनो भजत्प्रियः ।
कृष्णस्त्रिशक्तिर्बहुमूर्तिरीश्वरो विश्वैकहेतुः स करोतु नः शुभम् ॥

*ananta-kalyāṇa-guṇaika-vāridhir*
*vibhu-cid-ānanda-ghano bhajat-priyaḥ*

*kṛṣṇas tri-śaktir bahu-mūrtir īśvaro*
*viśvaika-hetuḥ sa karotu naḥ śubham*

Lord Śrī Kṛṣṇa, the all-powerful Supreme Person who appears in many forms, is the original master of the universe. He is the master of the three potencies (internal, external and marginal), whose eternal form of great strength is full of transcendental knowledge and bliss. O Lord, You are very dear to the devotees, and an ocean of auspicious qualities. Please grant auspiciousness to us.

व्यासं सत्यवतीसुतं मुनिगुरुं नारायणं ।
संस्तुमो वैशम्पायनमुच्यताह्वयसुधामोदं प्रपद्यामहे ॥

*vyāsaṁ satyavatī-sutaṁ muni-guruṁ nārāyaṇaṁ*
*saṁstumo vaiśampāyanam ucyatāhvayasudhāmodaṁ prapadyāmahe*

Let us glorify Śrīla Vyāsadeva, the spiritual master of the great sages, the literary incarnation of Lord Nārāyaṇa and the son of Mother Satyavatī. Let us surrender unto Vaiśampāyana Muni, the speaker of Mahābhārata who became jubilant by drinking the nectar of the Lord's thousand Holy Names.

नीत्यं निवसतु हृदये चैतन्यात्मा मुरारिर्नः ।
निरवद्यो निर्वृतिमान् गजपतिरनुकम्ॐया यस्य ॥

*nityaṁ nivasatu hṛdaye caitanyātmā murārir naḥ*
*niravadyo nirvṛtimān gajapatir anukampayā yasya*

May Lord Murāri, who has personally appeared as Lord Śrī Caitanya Mahāprabhu, eternally reside within our hearts. He has mercifully purified, gladded and liberated His devotees, such as Gajendra and Mahārāja Pratāparudra.

युगपन् नव्यानन्दान् प्रकीर्त्तयन् याति विन्दते शेष ।
कर्तृण्यभीष्टपूर्तेर्जयन्ति नामानि तानि कृष्णस्य ॥

*yugapan navyānandān prakīrtayan yāti vindate śeṣaḥ*
*kartṛṇy abhīṣṭa-pūrter jayanti nāmāni tāni kṛṣṇasya*

All glories to the Holy Names of Lord Kṛṣṇa, the fulfiller of everyone's desire. Ananta Śeśa finds ever-fresh bliss in glorifying Lord Kṛṣṇa's Holy Names.

श्रीनृसिंहस्य नामामि सहस्राणि विनीतवान्
गुरवे प्रभुपादाय गौरवेणार्पयाम्यहम्

*śrī-nṛsiṁhasya nāmāmi sahasrāṇi vinītavān*
*gurave prabhupādāya gauraveṇārpayāmy aham*

This translation of *Śrī Nṛsiṁhasahasranāma* is respectfully dedicated to my spiritual master, His Divine Grace A.C. Bhaktivedanta Svāmī Prabhupāda.

# श्री विष्णुसहस्रनाम

***Śrī Nṛsiṁha-sahasranāma***

## A Thousand Holy Names of Lord Nṛsiṁhadeva

ॐ नमो नरसिंहाय वज्रदंष्ट्राय वज्रिणे ।
वज्रदेहाय वज्राय नमो वज्रनखाय च ॥ १ ॥

*1. oṁ namo narasiṁhāya vajra-daṁṣṭrāya vajriṇe*
*vajra-dehāya vajrāya namo vajra-nakhāya ca*

*oṁ namo*—I offer my respectful obeisances unto the Supreme Personality of Godhead; *narasiṁhāya*—unto Lord Nṛsiṁhadeva, the half-man, half-lion incarnation of Lord Viṣṇu; *vajra-daṁṣṭrāya*—unto Him whose teeth are like thunderbolts; *vajriṇe*—unto Him who holds a thunderbolt; *vajra-dehāya*—unto Him whose body is like a thunderbolt; *namo*—obeisances; *vajra-nakhāya*—unto Him whose claws are like thunderbolts; *ca*—and.

**I offer my respectful obeisances unto the Supreme Personality of Godhead Lord Nṛsiṁhadeva, the half-man, half-lion incarnation of Lord Viṣṇu, whose teeth are like thunderbolts, who holds a thunderbolt, whose body is like a thunderbolt. Obeisances unto Him whose claws are like thunderbolts.**

वसुदेवाय वन्द्याय वरदाय वरात्मने ।
वरदाभयहस्ताय वराय वररूपिणे ॥ २ ॥

*2. vāsudevāya vandyāya varadāya varātmane*
*varadābhaya-hastāya varāya vara-rūpine*

*vāsudevāya*—unto the Son of Vasudeva (Vāsudeva or Lord Śrī Kṛṣṇa); *vandyāya*—unto Him to whom all should bow down; *varadāya*—unto the Giver of boons; *varātmane*—unto the Most Glorious; *varadābhaya-hastāya*—unto Him whose hand gives the blessing of fearlessness; *varāya*—unto the Greatest; *vara-rūpine*—unto Him whose transcendental form is glorious.

**Obeisances unto the divine son of Vasudeva (Vāsudeva or Lord Śrī Kṛṣṇa), unto Him to whom all should bow down, unto the Giver of boons, unto the most glorious Lord whose hand gives the blessing of fearlessness, unto the greatest person, whose transcendental form is glorious.**

वरेण्याय वरिष्ठाय श्रीवराय नमो नम ।
प्रह्लादवरदायैव प्रत्यक्षवरदाय च ॥ ३ ॥

*3. vareṇyāya variṣṭhāya śrī-varāya namo namaḥ*
*prahlāda-varadāyaiva pratyakṣa-varadāya ca*

*vareṇyāya variṣṭhāya*—unto the Greatest of the great; *śrī-varāya*—unto the husband of the Goddess of Fortune; *namo namaḥ*—obeisances again and again; *prahlāda-varadāyaiva*—unto the Giver of benedictions to Prahlāda Mahārāja; *pratyakṣa-varadāya ca*—and unto the Giver of benedictions to all those who approach Him.

**I offer my respectful obeisances again and again unto the Greatest of the great, unto the Husband of the Goddess of Fortune. Obeisances unto the Giver of benedictions to Prahlāda Mahārāja, and unto the Giver of benedictions to all those who approach Him.**

परात्परपरेशाय पवित्राय पिनाकिने ।
पावनाय प्रसन्नाय पाशिने पापहारिणे ॥ ४ ॥

*4. parāt-para-pareśāya pavitrāya pināķine*
*pāvanāya prasannāya pāśine pāpa-hāriṇe*

*parāt-para-pareśāya*—unto the Supreme Master, greater than the greatest; *pavitrāya*—unto the Most Pure; *pināķine*—unto Him who carries a bow; *pāvanāya*—unto the Most Purified; *prasannāya*—unto Him who is filled with transcendental bliss; *pāśine*—unto Him who carries a rope; *pāpa-hāriṇe*—unto the remover of sins.

**I offer my respectful obeisances unto the Supreme Master, greater than the greatest, unto the most pure Lord who carries a bow, unto the most purified Lord who is filled with transcendental bliss, who carries a rope, and removes the sins of His devotees.**

पुरुस्तुताय पुण्याय पुरुहुताय ते नमः ।
तत्पुरुषाय तथ्याय पुराणपुरुषाय च ॥ ५ ॥

*5. purustutāya puṇyāya puruhutāya te namaḥ*
*tat-puruṣāya tathyāya purāṇa-puruṣāya ca*

*purustutāya*—unto Him who is glorified with many prayers; *puṇyāya*—unto the most auspicious Lord; *puruhutāya*—unto Him whose Holy Names are chanted by the devotees; *te namaḥ*—obeisances unto You; *tat-puruṣāya*—unto the Supreme Person; *tathyāya*—unto the Supreme Absolute Truth; *purāṇa-puruṣāya ca*—and unto the most ancient Supreme Personality of Godhead.

**I offer my respectful obeisances unto You, O Lord who is glorified with many prayers, unto the most auspicious Lord whose Holy Names are chanted by the devotees. Obeisances unto You, O Supreme Person; You are the Supreme Absolute Truth and the most ancient Supreme Personality of Godhead!**

पुरोधसे पूर्वजाय पुष्कराक्षाय ते नम ।
पुष्पहासाय हासाय महाहासाय शार्ङ्गिणे ॥ ६ ॥

6. *purodhase pūrvajaya puṣkarākṣāya te namaḥ*
*puṣpa-hāsāya hāsāya mahā-hāsāya śārṅgiṇe*

*purodhase*—unto the Supreme Priest; *pūrvajaya*—unto the Oldest; *puṣkarākṣāya*—unto the Lotus-eyed Lord; *te namaḥ*—obeisances unto You; *puṣpa-hāsāya*—unto Him who has a smile as beautiful as a lotus; *hāsāya*—unto Him who is always happy; *mahā-hāsāya*—unto Him who is fond of joking; *śārṅgiṇe*—unto the holder of the Śārṅga bow.

**Obeisances unto You, O Supreme Priest! You are the Oldest, the Lotus-eyed Lord, whose smile as beautiful as a lotus, who is always happy, who is fond of joking, and who holds the Śārṅga bow.**

सिंहाय सिंहराजाय जगद्वास्याय ते नमः ।
अरूहासाय रोशाय जलवासाय ते नमः ॥ ७ ॥

1. *siṁhāya siṁha-rājāya jagad-vāsyāya te namaḥ*
*aṭṭa-hāsāya rośāya jala-vāsāya te namaḥ*

*siṁhāya*—unto the transcendental Lion; *siṁha-rājāya*—unto the King of Lions; *jagad-vāsyāya*—unto the Master of the universe; t*e namaḥ*—unto You; *aṭṭa-hāsāya rośāya*—unto Him who laughs loudly in anger; *jala-vāsā*ya—unto Him who resides on the ocean; *te namaḥ*—unto You.

**Obeisances unto You, O transcendental Lion! You are the King of Lions, the Master of the universe. Obeisances unto You, who laughs loudly with anger, who resides on the water of the Garbhoḍaka Ocean.**

भूतवासाय भासाय श्रीनिवासाय खड्गिने ।
खड्गजिह्वाय सिंहाय खड्गवासाय ते नम ॥ ८ ॥

8. *bhūta-vāsāya bhāsāya śrī-nivāsāya khaḍgine*
*khaḍga-jihvāya siṁhāya khaḍga-vāsāya te namaḥ*

*bhūta-vāsāya*—unto Him who resides in everyone's heart; *bhāsāya*—unto Him who is effulgent; *śrī-nivāsāya*—unto Him who is the resting-place of Goddess Lakṣmī; *khaḍgine*—unto the Swordsman; *khaḍga-jihvāya*—unto Him whose tongue is a sword; *siṁhāya*—unto the Lion; *khaḍga-vāsāya*—unto Him who holds a sword; *te namaḥ*—obeisances unto You.

**Obeisances unto You, O Lord who resides in everyone's heart, who is effulgent, who is the resting-place of Goddess Lakṣmī, who is the greatest Swordsman, whose tongue is a sword that cuts through all illusion. Obeisances unto the transcendental Lion who holds a sword!**

नमो मूलादिवासाय धर्मवासाय धन्विने ।
धनञ्जयाय धन्याय नमो मृत्युञ्जयाय च ॥ ९ ॥

*9. namo mūladi-vāsāya dharma-vāsāya dhanvine*
*dhanañjayāya dhanyāya namo mṛtyuñjayāya ca*

*namo*—I offer my respectful obeisances; *mūladi-vāsāya*—unto the Root of all beings; *dharma-vāsāya*—unto the Home of religion; *dhanvine*—unto the great Archer; *dhanañjayāya*—unto the Winner of wealth; *dhanyāya*—unto the Most Glorious; namo—I offer my respectful obeisances; *mṛtyuñjayāya ca*—and unto the Conqueror of death.

**I offer my respectful obeisances unto the Root of all beings, unto the Home of religion, the great Archer, the Winner of wealth, unto the most glorious Lord. I offer my respectful obeisances unto the Conqueror of death.**

शुभाञ्जयाय सूत्राय नमः सत्रुञ्जयाय च ।
निरञ्जणाय नीराय निर्गुणाय गुणाय च ॥ १० ॥

*10. śubhāñjayāya sūtraya namaḥ satruñjayāya ca*
*nirañjaṇāya nīrāya nirguṇāya guṇāya ca*

*śubhāñjayāya*—unto the Conqueror of handsomeness; *sūtraya*—unto the Thread upon whom all is strung; *namaḥ*—I offer my humble obeisances; *satruñjayāya ca*—and unto the Conqueror of all foes; *nirañjaṇāya*—unto Him who is untouched by matter; *nīrāya*—unto Him who lies down on the Kāraṇa ocean at the beginning of the material creation; *nirguṇāya*—unto Him who is free from the modes of material nature; *guṇāya ca*—and unto Him who is glorious with all transcendental qualities.

**I offer my humble obeisances unto the Conqueror of handsomeness, unto the Thread upon whom everything is strung, and unto the Conqueror of all foes, who is untouched by matter, who lies down on the Kāraṇa ocean at the beginning of the material creation, who is free from the modes of material nature, and who is glorious with all transcendental qualities.**

निष्प्रापञ्चाय निर्वाणप्रदाय निविदाय च ।
निरालम्बाय नीलाय निष्कलाय कलाय च ॥ ११ ॥

*11. niṣprāpañcāya nirvāṇa pradāya nividāya ca*
*nirālambāya nīlāya niṣkalāya kalāya ca*

*niṣprāpañcāya*—unto Him who is aloof from the material world; *nirvāṇa-pradāya*—unto the Provider of liberation to the devotees; *nividāya ca*—unto Him who is also all-pervading; *nirālambāya*—unto the independent Lord; *nīlāya*—unto Him who has a blackish complexion; *niṣkalāya*—unto Him who is perfect and complete; *kalāya ca*—unto Him who also appears in many incarnations.

**I offer my humble obeisances unto the Lord, who is aloof from the material world, the Provider of liberation to the devotees, the all-pervading independent Lord. Obeisances unto Him who has a**

**blackish complexion, who is perfect and complete, but who nevertheless appears in many incarnations for the welfare of His creation.**

निमेषाय निरन्धाय निमेषगमनाय च ।
निर्द्वन्द्वाय निराशाय निश्चयाय निराय च ॥ १२ ॥

*12. nimeṣāya nirandhāya nimeṣa-gamanāya ca*
*nirdvandvāya nirāśāya niścayāya nirāya ca*

*nimeṣāya*—unto Him who blinks, not seeing the offenses of His devotees; *nirandhāya*—unto Him who sees everything; *nimeṣagamanāya ca*—and who appears in the blink of an eye; *nirdvandvāya*—unto Him who is free from duality; *nirāśāya*—unto Him who is all-pervading; *niścayāya*—unto the Absolute Truth; *nirāya ca*—unto Him who lives in the void of space.

**I offer my humble obeisances unto the Lord who blinks, not seeing the offenses of His devotees, yet who sees everything, and who appears in the blink of an eye. I offer my humble obeisances unto the Lord who is free from duality, who is the all-pervading Absolute Truth, who lives in the void of space, even between the atoms.**

निर्मलाय निबन्धाय निर्मोहाय निराकृते ।
नमो नित्याय सत्याय सत्कर्मनिरताय च ॥ १३ ॥

*13. nirmalāya nibandhāya nirmohāya nirākṛte*
*namo nityāya satyāya sat-karma-niratāya ca*

*nirmalāya*—unto Him who is free from all material impurity; *nibandhāya*—unto Him who is perfect in self-control; *nirmohāya*—unto Him who is free from illusion; *nirākṛte*—unto Him whose form is not material; *namo*—I offer my respectful obeisances; *nityāya*—unto the eternal Lord; *satyāya*—unto the all-spiritual Lord; *satkarma-niratāya ca*—and unto Him whose activities are all spiritual.

**I offer my respectful obeisances unto the Lord who is free from all material impurity, who is perfect in self-control, who is free from illusion, whose form is not material. I offer my respectful obeisances unto the eternal, all-spiritual Lord, whose activities are all spiritual, even when He appears in the material world.**

सत्यध्वजाय मुञ्जाय मुञ्जाकेशाय केशिने ।
हरीशाय च शोषाय गुडाकेशाय वै नमः ॥ १४ ॥

*14. satya-dhvajāya muñjāya muñjā-keśāya keśine*
*harīśāya ca śoṣāya guḍākeśāya vai namaḥ*

*satya-dhvajāya*—unto Him who carries the flag of Truth; *muñjāya*—unto Him who is the sacred *muñja* grass; *muñjā-keśāya*—unto Him whose hair is the sacred *muñja* grass; *keśine*—unto Him whose hair is graceful; *harīśāya ca*—and unto the Master of Brahmā and Śiva; *śoṣāya*—unto Him who makes all that is inauspicious wither away; *guḍākeśāya*—unto the Conqueror of sleep; *vai*—indeed; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Him who carries the flag of Truth, who is the sacred *muñja* grass, whose graceful hair is the sacred *muñja* grass. I offer my respectful obeisances unto the Master of Brahmā and Śiva, who makes all that is inauspicious wither away, who is indeed the conqueror of sleep.**

सुकेे शायोर्ध्वकेशाय केे शिसिंहरकाय च ।
जलेशाय सीलेशाय पद्मेशायोग्ररूपिने ॥ १५ ॥

*15. sukeśāyordhva-keśāya keśi-siṁha-rakāya ca*
*jaleśāya sthaleśāya padmeśāyogra-rūpine*

*sukeśāyordhva-keśāya*—unto Him whose mane is glorious; *keśisiṁha-rakāya ca*—and unto the *sūryamaei* Jewel of great-maned lions; *jaleśāya*—unto the Master of the waters; *sthaleśāya*—unto the Master of all places; *padmeśa*—unto the Husband of the Goddess of Fortune; *ugra-rūpine*—unto the ferocious form of the Lord.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, whose mane is glorious, who is the sūryamaei Jewel of great-maned lions, the Master of the waters of creation, and the Master of all places, the Husband of the Goddess of Fortune, the ferocious form of the Lord.**

कु शेशयाय कुलाय केशवाय नमो नमः ।
सूक्तिकर्णाय सूक्ताय रक्तजिह्वाय रागिणे ॥ १६ ॥

*16. kuśeśayāya kulāya keśavāya namo namaḥ*
*sūkti-karṇāya sūktaya rakta-jihvāya rāgiṇe*

*kuśeśayāya*—unto Him who is as graceful as a lotus flower; *kulāya*—unto the Greatest; *keśavāya*—unto Him who has a glorious mane; *namo namaḥ*—I offer my respectful obeisances again and again; *sūkti-karṇāya*—unto Him who delights in hearing His devotees' prayers; *sūktaya*—unto the Vedic hymns Personified; *rakta-jihvāya*—unto Him who has a red tongue; *rāgiṇe*—unto the Lord who loves His devotees.

**I offer my respectful obeisances again and again unto Lord Nṛsiṁhadeva, who is as graceful as a lotus flower, the Greatest of all beings, with a glorious mane, who delights in hearing His devotees' prayers, who is the Vedic hymns personified, who has a red tongue, and who loves His devotees.**

धीप्तरूपाय दीप्ताय प्रदीप्ताय प्रलोभिने ।
प्रच्छिन्नाय प्रबोधाय प्रभवे विभवे नमः ॥ १७ ॥

*17. dīpta-rūpaya dīptāya pradīptāya pralobhine*
*pracchinnāya prabodhāya prabhave vibhave namaḥ*

*dīpta-rūpaya*—unto Him who has a blazingly effulgent form; *dīptāya*—unto the primordial Fire; *pradīptāya*—unto Him who has a splendid effulgence; *pralobhine*—unto the all-attractive Lord; *pracchinnāya*—unto Him who destroys all inauspiciousness; *prabodhāya*—unto Him who gives

spiritual enlightenment; *prabhave*—unto the Supreme Master; *vibhave*—unto Him who possesses all power; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto the Lord who has a blazingly effulgent form, who is the primordial Fire, who has a splendid effulgence. I offer my respectful obeisances unto the all-attractive Lord, who destroys all inauspiciousness, who gives spiritual enlightenment, the original Supreme Master who possesses all power.**

प्रभाय पान्थाय प्रमायाप्रमिताय च ।
प्रकाशाय प्रतापाय प्रज्वलायोज्ज्वलाय च ॥ १८ ॥

*18. prabhañjanāya pānthāya pramāyāpramitāya ca*
*prakāśāya pratāpāya prajvalāyoj jvalāya ca*

*prabhañjanāya*—unto the Destroyer of all inauspiciousness; *pānthāya*—unto Him who is glorious like the sun; *pramāya*—unto the Absolute Truth; *apramitāya ca*—unto the limitless Lord; *prakāśāya*—unto the unlimitedly illuminating Lord; *pratāpāya*—unto the all-powerful Lord; *prajvalāya*—unto the unlimitedly effulgent Lord; *ujjvalāya ca*—and unto Him who is dazzlingly splendorous.

**I offer my humble obeisances unto the Lord who destroys all inauspiciousness, who is glorious like the sun, and unto the limitless Absolute Truth, the unlimitedly illuminating Lord. I offer my humble obeisances unto the all-powerful, unlimitedly effulgent Lord, who is dazzlingly splendorous.**

ज्वालमालास्वरुपाय ज्वालाजिह्वाय ज्वालिने ।
महोज्वालाय कालाय कालमूर्तिधराय च ॥ १९ ॥

*19. jvāla-mālā-svarupāya jvālā-jihvāya jvāline*
*maho-jvālāya kālāya kāla-mūrti-dharāya ca*

*jvāla-mālā-svarupāya*—unto Him whose effulgent form seems garlanded in flames; *jvālā-jihvāya*—unto Him whose tongue is a flame; *jvāline*—unto Him who is splendid like a host of flames; *mahojvālāya*—unto the great Fire of annihilation; *kālāya*—unto Time Personified; *kāla-mūrti-dharāya ca*—and unto the very Form of time on earth.

**I offer my humble obeisances unto Him whose effulgent form seems garlanded in flames, whose tongue is a flame, who is splendid like a host of flames, unto the great Fire of annihilation, Time Personified, and the very Form of time on earth.**

कालान्तकाय कल्पाय कलनाय कृ ते नमः ।
कालचक्राय शक्राय वषट्चक्राय चक्रिणे ॥ २० ॥

*20. kālāntakāya kalpāya kalanāya kṛte namaḥ*
*kāla-cakrāya śakrāya vaṣaṭ-cakrāya cakriṇe*

*kālāntakāya*—unto Him who puts an end to time; *kalpāya*—unto the Master of the millennia; *kalanāya*—unto Him who is the force of time; *kṛte*—unto the Supreme Doer; *namaḥ*—I offer my

respectful obeisances; *kāla-cakrāya*—unto Him who holds the wheel of time; *śakrāya*—unto the Most Expert; *vaṣaṭ-cakrāya*—unto Him who is the altar of sacrifice of time; *cakriṇe*—unto Him who holds the *sudarśana-cakra*.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who puts an end to time at the annihilation of the material creation, who is the Master of the millennia, who is the force of time, the Supreme Doer who holds the wheel of time, the most expert Lord who is the altar of sacrifice of time, who holds the *sudarśana-cakra*.**

अक्रूराय कृतान्ताय विक्रमाय क्रमाय च ।
कृतिने कृतिवासाय कृतघ्नाय कृतात्मने ॥ २१ ॥

*21. akrūraya kṛtāntāya vikramāya kramāya ca*
*kṛtine kṛtivāsāya kṛtaghnāya kṛtātmane*

*akrūraya*—unto Him who is gentle to the devotees; *kṛtāntāya*—unto Him who is death to the demons; *vikramāya*—unto Chivalry personified; *kramāya ca*—and unto the most powerful Warrior and Performer of great tasks; *kṛtine*—unto the most celebrated Lord; *kṛtivāsāya*—unto the all-powerful Lord; *kṛtaghnāya*—unto the Lord who kills the demons; *kṛtātmane*—unto the all-pervading Supersoul.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who is gentle and kind to the devotees, but who is death to the demons, who is Chivalry personified and the most powerful warrior and performer of great tasks. I offer my humble obeisances unto the most celebrated, all-powerful Lord, who kills the demons and is the all-pervading Supersoul.**

सङ्क्रमाय च क्रुद्धाय क्रान्तलोकत्रयाय च ।
अरूपाय स्वरूपाय हरये प्रमात्मने ॥ २२ ॥

*22. saṅkramāya ca kruddhāya krānta-loka-trayāya ca*
*arūpaya svarūpaya haraye pramātmane*

*saṅkramāya*—unto Him who descends to this world; *ca kruddhāya*—and unto Him who is angry at the demons; *krānta-loka-trayāya ca*—and unto Him who steps over the three worlds; *arūpaya*—unto Him whose form is not material; *svarūpaya*—unto Him whose form is transcendental; *haraye*—unto Him who removes all inauspiciousness; *pramātmane*—unto the Supersoul.

**I offer my humble obeisances unto Him who descends to this world, who is angry at the demons, who steps over the three worlds, whose transcendental form is not material, who removes all inauspiciousness, and who is the Supersoul.**

अज्ञायायादिदेवाय अक्षयाय क्षयाय च ।
अघोराय सुघोराय घोराघोरतराय च ॥ २३ ॥

*23. ajayāyādi-devāya akṣayāya kṣayāya ca*
*aghorāya su-ghorāya ghorāghora-tarāya ca*

*ajayāya*—unto Him who is never defeated; *ādi-devāya*—unto the original Supreme Personality of Godhead; *akṣayāya*—unto the immortal Lord; *kṣayāya ca*—and unto Him who kills the demons; *aghorāya*—unto the gentle Lord; *su-ghorāya*—unto the ferocious Lord; *ghorāghora-tarāya ca*—and unto the Lord who rescues His devotees from the demons.

**I offer my humble obeisances unto Him who is never defeated, the original Supreme Personality of Godhead, the immortal Lord. I offer my humble obeisances unto Lord Nṛsiṁhadeva, who kills the demons, who is gentle to His devotees, but becomes ferocious when He rescues His devotees from the demons.**

नमोऽस्त्वघोरवीर्याय लसद्घोराय ते नमः ।
घोराध्यक्षाय दक्षाय दक्षिणार्याय सम्भवे ॥ २४ ॥

*24. namo 'stv aghora-vīryāya lasad-ghorāya te namaḥ*
*ghorādhyakṣāya dakṣāya dakṣiṇāryāya sambhave*

*namo astu*—I offer my respectful obeisances unto You; *aghoravīryāya*—unto the Lord who is both gentle and powerful; *lasadghorāya*—unto Him who is splendid with ferocious power; *te namaḥ*—I offer my respectful obeisances unto You; *ghorādhyakṣāya*—unto the most ferocious Lord; *dakṣāya*—unto the most expert Lord; *dakṣiṇāryāya*—unto the most saintly Lord; *sambhave*—unto the most auspicious Lord.

I offer my respectful obeisances unto You, O Lord Nṛsiṁhadeva, who is both gentle and powerful, who is splendid with ferocious power. I offer my respectful obeisances unto the most ferocious Lord, the most expert, the most saintly, the most auspicious Lord.

ओघाय गुणौघाय अघायाघहारिणे ।
मेघनादाय नादाय तुभ्यं मेघात्मने नमः ॥ २५ ॥

*25. amoghāya guṇaughāya anaghāyāgha-hāriṇe*
*megha-nādāya nādāya tubhyaṁ meghātmane namaḥ*

*amoghāya*—unto the infallible Lord; *guṇaughāya*—unto Him who is a flood of transcendental virtues; *anaghāya*—unto the sinless Lord; *agha-hāriṇe*—unto the Remover of sins; *megha-nādāya*—unto Him who roars like thunder; *nādāya*—unto Him who roars ferociously; *tubhyaṁ meghātmane*—unto You who is refreshing and blackish like a monsoon cloud; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto the infallible Lord, who is a flood of transcendental virtues; unto the sinless Lord, the remover of sins; unto the Lord who roars ferociously like thunder, who is as transcendentally refreshing as a blackish monsoon cloud.**

मोघवहनरूपाय मेघश्यामाय मालिने ।
व्याालयज्ञोपवित्राय व्याघ्रदेहाय वै नमः ॥ २६ ॥

*26. mogha-vahana-rūpaya megha-śyāmāya māline*
*vyāla-yajñopavitrāya vyaghra-dehāya vai namaḥ*

*mogha-vahana-rūpaya*—unto Him who is like sky full of monsoon clouds; *megha-śyāmāya*—unto Him who is dark like a monsoon cloud; *māline*—unto Him who wears a garland given by His devotee; *vyāla-yajñopavitrāya*—unto Him who wears a sacred thread like a snake; *vyaghra-dehāya*—unto the Lord with a form like a lion; *vai*—indeed; *namaḥ*—I offer my respectful obeisances unto You.

**I certainly offer my respectful obeisances unto Lord Nṛsiṁhadeva, who is like sky full of dark monsoon clouds, who wears a garland given by His devotee, who wears a sacred thread like a snake, and who has a form like a lion.**

व्याघ्रपादाय च व्याघ्रकर्मिणे व्याापकाय च ।
विकटास्याय वीराय विस्तारश्रवसे नमः ॥ २७ ॥

*27. vyaghra-pādāya ca vyaghra karmiṇe vyāpakāya ca*
*vikaṭāsyāya vīrāya vistāra-śravase namaḥ*

*vyaghra-pādāya*—unto the Lord who has the paws of a lion; *ca*—and; *vyaghra-karmiṇe*—unto Him who performs the ferocious deeds of a lion; *vyāpakāya ca*—and unto the all-pervading Lord; *vikaṭāsyāya*—unto the Lord whose face is fearful; *vīrāya*—unto the Lord who is very powerful and heroic; *vistāra-śravase*—unto the Lord who is all-famous; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who has the paws of a lion, who performs the ferocious deeds of a lion, and unto the all-pervading Lord whose face is fearful, who is very powerful and heroic, and who is all-famous.**

वीकीर्णनखदंष्ट्राय नखदंष्ट्रायुधाय च ।
विष्वक्सेनाय सेनाय विह्वलाय बलाय च ॥ २८ ॥

*28. vikīrṇa-nakha-daṁṣṭrāya nakha-daṁṣṭrāyudhāya ca*
*viṣvaksenāya senāya vihvalāya balāya ca*

*vikīrṇa-nakha-daṁṣṭrāya*—unto the Lord who has sharp claws and teeth; *nakha-daṁṣṭrāyudhāya ca*—and unto Him whose claws and teeth are His weapons; *viṣvaksenāya*—unto Him whose armies are everywhere; *senāya*—unto Him who possesses a great army; *vihvalāya*—unto Him who is ferocious; *balāya ca*—and unto Him who is very powerful.

I offer my humble obeisances unto Lord Nṛsiṁhadeva, whose claws and teeth are His weapons, whose great armies are everywhere, who is ferocious and very powerful.

विरूपक्षाय वीराय विशेषाक्षाय साक्षिणे ।
वीतशोकाय विस्तीर्णवदनाय नमो नमः ॥ २९ ॥

*29. virūpaknaya vīrāya viśeṣākṣāya sākṣiṇe*
*vīta-śokāya vistīrṇavadanāya namo namaḥ*

*virūpaknaya*—unto the Lord with fearsome eyes; *vīrāya*—unto the Lord who is powerful and heroic; *viśeṣākṣāya*—unto Him whose eyes are handsome; *sākṣiṇe*—unto the Witness of all; *vīta-śokāya*—unto Him who never greives; *vistīrṇa-vadanāya*—unto the Lord whose mouth is wide; *namo namaḥ*—I offer my respectful obeisances again and again.

**I offer my respectful obeisances again and again unto the Lord with fearsome eyes, who is powerful and heroic, whose eyes are handsome, who is the witness of all, who never greives, whose mouth is wide.**

वीधानाय विधेयाय विजयाय जयाय च ।
विबुधाय विभावाय नमो विश्वम्भराय च ॥ ३० ॥

*30. vidhānāya vidheyāya vijayāya jayāya ca*
*vibudhāya vibhāvāya namo viśvambharāya ca*

*vidhānāya*—unto the Author of the rules of the scriptures; *vidheyāya*—unto the Goal obtained by following the rules of the scriptures; *vijayāya*—unto the Lord who is glorified; *jayāya ca*—and unto Him who is always victorious; *vibudhāya*—unto the Lord who knows everything; *vibhāvāya*—unto the only Friend; *namo*—I offer my respectful obeisances; *viśvambharāya*—unto the Maintainer of the universe; *ca*—also.

I offer my humble obeisances unto the author of the rules of the scriptures, who is the Goal obtained by following the rules of the scriptures, unto the glorified Lord who is always victorious, who knows everything, who is the only friend, and who is the maintainer of the universe.

वीतरगाय विप्राय विटङ्कनयनाय च ।
विपुलाय विनीताय विश्वयोनये नमः ॥ ३१ ॥

*31. vīta-ragāya viprāya viṭaṅka-nayanāya ca*
*vipulāya vinītāya viśva-yonaye namaḥ*

*vīta-ragāya*—unto the Lord who is unaffected by the mode of passion; *viprāya*—unto the first of *brāhmaṇas; viṭaṅka-nayanāya ca*—and unto Him whose eyes are glorious; *vipulāya*—unto the Lord whose form is gigantic; *vinītāya*—unto the Lord who is humble; *viśva-yonaye*—unto the Creator of the universe; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who is unaffected by the mode of passion, who is the leader of the *brāhmaṇas*, whose eyes are glorious, whose form is gigantic, who is humble, although He is the Creator of the universe.**

चिदम्बराय वित्ताय विश्रुताय वियोनये ।
विह्वलाय विकल्पाय कल्पातीताय शिल्पिने ॥ ३२ ॥

*32. cid-ambarāya vittāya viśrutāya viyonaye*
*vihvalāya vikalpāya kalpātītāya śilpine*

*cid-ambarāya*—unto the Master of the Spiritual Sky; *vittāya*—unto Him who is the Wealth of the devotees; *viśrutāya*—unto the all-famous Lord; *viyonaye*—unto the unborn Lord; *vihvalāya*—unto the ferocious Lord; *vikalpāya*—unto the Lord of creation; *kalpātītāya*—unto the most expert Lord; *śilpine*—unto the Master of all arts and sciences.

I offer my humble obeisances unto the Master of the Spiritual Sky, who is the wealth of the devotees, the all-famous, unborn Lord. I offer my humble obeisances unto the ferocious Lord, the most expert Lord of creation, the Master of all arts and sciences.

कल्पाँनाय स्वरुपाय फणितल्पाय वै नमः ।
तडित्प्रभाय तर्याय तरुणाय तरस्विने ॥ ३३ ॥

*33. kalpanāya svarupāya phaṇi-talpāya vai namaḥ*
*taḍit-prabhāya taryāya taruṇāya tarasvine*

*kalpanāya*—unto the Creator; *svarupāya*—unto the Lord whose form is transcendental; *phaṇi-talpāya*—unto the Lord whose couch is the great serpent Ananta-śeṣa; *vai*—indeed; *namaḥ*—I offer my respectful obeisances; *taḍit-prabhāya*—unto Him who is splendid like lightning; *taryāya*—unto the Lord who is the final Goal; *taruṇāya*—unto the eternally youthful Lord; *tarasvine*—unto the all-powerful Lord.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, the Creator, whose form is transcendental, whose couch is the great serpent Ananta-śeṣa. I offer my respectful obeisances unto the Lord who is splendid like lightning, who is the final Goal, the eternally youthful, all-powerful Lord.**

तपनाय तपस्काय तापत्रयहराय च ।
तारकाय तमोघ्नाय तत्त्वाय च तपस्विने ॥ ३४ ॥

*34. tapanāya tapaskāya tāpa-traya-harāya ca*
*tārakāya tamo-ghnāya tattvāya ca tapasvine*

*tapanāya*—unto the effulgent Lord; *tapaskāya*—unto Him who is as effulgent as the sun; *tāpa-traya-harāya ca*—and unto the Lord who removes the threefold miseries of life; *tārakāya*—unto the Deliverer; *tamo-ghnāya*—unto Him who destroys the darkness of ignorance; *tattvāya ca*—and unto the Absolute Truth; *tapasvine*—unto the glorious Lord.

**I offer my humble obeisances unto the effulgent Lord Nṛsiṁhadeva, who is as brilliant as the sun, who removes the threefold miseries of life, who delivers His devotees from the pangs of material existence, who destroys the darkness of ignorance, and unto the Absolute Truth, the glorious Lord.**

तक्षकाय तनुत्राय तटिने तरलाय च ।
शतरूपाय शान्ताय शतधाराय ते नमः ॥ ३५ ॥

*35. takṣakāya tanu-trāya taṭine taralāya ca*
*śata-rūpaya śāntāya śata-dhārāya te namaḥ*

*takṣakāya*—unto the architect of the worlds; *tanu-trāya*—unto the Lord who protects His devotees; *taṭine*—unto Him who stays on the farther shore of the ocean of repeated birth and death; *taralāya ca*—unto the Lord who is as precious and splendid as a jeweled locket; *śata-rūpaya*—unto the Lord who manifests a hundred forms; śāntāya—unto the peaceful Lord; *śata-dhārāya*—unto the Lord who holds a thunderbolt; *te namaḥ*—I offer my respectful obeisances unto You.

**I offer my respectful obeisances unto You, the architect of the worlds, who protects His devotees, who stays on the farther shore of the ocean of repeated birth and death, who is as precious and splendid as a jeweled locket, who manifests a hundred forms, and unto the peaceful Lord who holds a thunderbolt.**

शतपत्राय तर्क्ष्काय स्थितये शतमूर्तये ।
शतक्रतुस्वरूॅंपाय शाश्वताय शतात्मने ॥ ३६ ॥

*36. śata-patrāya tarkṣkāya sthitaye śata-mūrtaye*
*śata-kratu-svrūpaya śāśvatāya śatātmane*

*śata-patrāya*—unto the Lord who is as graceful as a hundred-petaled lotus; *tarkṣkāya*—unto Him who is carried by Garuda; *sthitaye*—unto the Maintainer; *śata-mūrtaye*—unto the Lord of a hundred forms; *śata-kratu-svrūpaya*—unto Him who is a hundred *yajñas* personified; *śāśvatāya*—unto the ever-existing Lord; *śatātmane*—unto Him who manifests a hundred different forms.

**I offer my humble obeisances unto the Lord who is as graceful as a hundred-petaled lotus, the Maintainer of the universes who is carried by Garuda, who manifests a hundred forms, who is a hundred *yajñas* personified, the ever-existing Lord who manifests a hundred different forms.**

नमः सहस्रशिरसे सहस्रवदनाय च ।
सहस्राक्षाय देवाय दिशश्रोत्राय ते नमः ॥ ३७ ॥

*37. namaḥ sahasra-śirase sahasra-vadanāya ca*
*sahasrākṣāya devāya diśa-śrotrāya te namaḥ*

*namaḥ*—I offer my humble obeisances; *sahasra-śirase*—unto the Lord who has a thousand heads; *sahasra-vadanāya ca*—and unto the Lord who has a thousand faces; *sahasrākṣāya*—unto Him who has a thousand eyes; *devāya*—unto the Supreme Personality of Godhead; *diśa-śrotrāya*—unto Him whose ears are the directions; *te namaḥ*—I offer my respectful obeisances unto You.

**I offer my humble obeisances unto the Lord who has a thousand heads, a thousand faces and a thousand eyes. I offer my respectful obeisances unto You, O Supreme Personality of Godhead whose ears are the directions.**

नमः सहस्रजिह्वाय महाजिह्वाय ते नमः ।
सहस्रनामधेयाय सहस्राक्षिधाराय च ॥ ३८ ॥

*38. namaḥ sahasra-jihvāya mahā-jihvāya te namaḥ*
*sahasra-nāmadheyāya sahasrākṣi-dhārāya ca*

*namaḥ*—I offer my humble obeisances; *sahasra-jihvāya*—unto the Lord who has a thousand tongues; *mahā-jihvāya*—unto the Lord who has a great tongue; *te namaḥ*—I offer my respectful obeisances unto You; *sahasra-nāmadheyāya*—unto the Lord who has a thousand names; *sahasrākṣi-dhārāya ca*—and unto the Lord who has a thousand eyes.

**I offer my humble obeisances unto the Lord who has a thousand tongues, who has a great tongue. I offer my respectful obeisances unto You, O Lord who has a thousand names and a thousand eyes.**

सहस्रबाहवे तुभ्यं सहस्रचरणाय च ।
सहस्रार्कप्रकाषाय सहस्रायुधधारिणे ॥ ३९ ॥

*39. sahasra-bāhave tubhyaṁ sahasra-caraṇāya ca*
*sahasrārka-prakāṣāya sahasrāyudha-dhāriṇe*

*sahasra-bāhave*—unto the Lord with a thousand arms; *tubhyaṁ*—unto You; *sahasra-caraṇāya ca*—and unto the Lord with a thousand feet; *sahasrārka-prakāṣāya*—unto You who are as splendid as a thousand suns; *sahasrāyudha-dhāriṇe*—unto the Lord who holds a thousand weapons.

**I offer my humble obeisances unto You, O Lord with a thousand arms and a thousand feet, who are as splendid as a thousand suns, who holds a thousand weapons.**

नमः सीूलाय सूक्ष्माय सुसूक्ष्माय नमो नमः ।
सूक्षुन्याय सुभिक्षाय सुराध्यक्षाय शौरिने ॥ ४० ॥

*40. namaḥ sthūlaya sūknmaya susūknmaya namo namaḥ*
*sūknunyaya subhikṣāya surādhyakṣāya śaurine*

*namaḥ*—I offer my humble obeisances; *sthūlaya*—unto Him who is larger than the largest; *sūknmaya*—unto the most subtle Lord; *susūknmaya*—unto the Lord who is smaller than the smallest; *namo namaḥ*—I offer my humble obeisances again and again; *sūknunyaya*—unto the ferocious Lord; *subhikṣāya*—unto the Maintainer; *surādhyakṣāya*—unto the Ruler of the demigods; *śaurine*—unto the most heroic Lord.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who is larger than the largest, the most subtle, and smaller than the smallest. I offer my humble obeisances again and again unto the ferocious Lord, the Maintainer of the universe, the Ruler of the demigods, the most heroic Lord.**

धर्माध्यक्षाय धर्माय लोकाध्यक्षाय वै नमः ।
प्रजाध्यक्षाय शिक्षाय विपक्षक्षयमूर्तये ॥ ४१ ॥

*41. dharmādhyakṣāya dharmāya lokādhyakṣāya vai namaḥ*
*prajādhyakṣāya śikṣāya vipakṣa-kṣaya-mūrtaye*

*dharmādhyakṣāya*—unto the Ruler of religious principles; *dharmāya*—unto He who is religion personified; *lokādhyakṣāya*—unto the Ruler of the worlds; *vai*—indeed; *namaḥ*—I offer my respectful obeisances; *prajādhyakṣāya*—unto the Ruler of the living entities; *śikṣāya*—unto Him who is the teaching of the *Vedas* personified; *vipakṣa-kṣaya-mūrtaye*—unto the Destroyer of the demons.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, the ruler of religious principles, who is religion personified, the Ruler of the worlds. Indeed, I offer my respectful obeisances unto the Ruler of all living entities, who is the teaching of the *Vedas* personified and the Destroyer of the demons.**

कलाध्यक्षाय तीक्ष्नाय मूलाध्यक्षाय ते नमः ।
अदोक्षजाय मित्राय सुमित्रवरुनाय च ॥ ४२ ॥

*42. kalādhyakṣāya tīkṣnāya mūladhyaknaya te namaḥ*
*adhokṣajāya mitrāya sumitra-varunāya ca*

*kalādhyakṣāya*—unto the Controller of time; *tīkṣnāya*—unto the ferocious Lord; *mūladhyaknaya*—unto the Ruler of the root of matter; *te namaḥ*—I offer my respectful obeisances unto You; *adhokṣajāya*—unto the Lord who is beyond the perception of the material senses; *mitrāya*—unto the true Friend; *sumitra-varunāya ca*—and unto the Deity worshiped by Mitra and Varuṇa.

**I offer my respectful obeisances unto You, the Controller of time, O ferocious Lord, Ruler of the root of matter. You are beyond the perception of the material senses, the only true Friend, and You are the transcendental Deity worshiped by Mitra and Varuṇa.**

शत्रुघ्नाय अविघ्नाय विघ्नकोटिहराय च ।
रक्षोघ्नाय तमोघ्नाय भूतघ्नाय नमो नमः ॥ ४३ ॥

*43. śatrughnāya avighnāya vighna-koṭi-harāya ca*
*rakṣoghnāya tamoghnāya bhūtaghnaya namo namaḥ*

*śatrughnāya*—unto the Killer of His devotees' enemies; *avighnāya*—unto Him who is free to do whatever He wishes; *vighna-koṭi-harāya ca*—and unto Him who removes millions of obstacles to His devotees' service; *rakṣoghnāya*—unto the Killer of the demons; *tamoghnāya*—unto the Destroyer of ignorance; *bhūtaghnaya*—unto the Killer of ghosts; *namo namaḥ*—I offer my respectful obeisances again and again.

**I offer my respectful obeisances again and again unto Lord Nṛsiṁhadeva, the killer of His devotees' enemies, who is free to do whatever He wishes, who removes millions of obstacles to His devotees' service, who is the killer of the ghosts and demons, and the destroyer of ignorance.**

भूतपालाय भूताय भूतवासाय भूतिने ।
भूतवेतालघाताय भूत्ताधिपतये नमः ॥ ४४ ॥

*44. bhūta-pālāya bhūtaya bhūta-vāsāya bhūtine*
*bhūta-vetāla-ghātāya bhūtadhipataye namaḥ*

*bhūta-pālāya*—unto the Lord who protects the living entities; *bhūtaya*—unto the Lord who appears before His devotees; *bhūta-vāsāya*—unto the Lord who descends to the material world; *bhūtine*—unto the Master of the material world; *bhūta-vetālaghātāya*—unto the Destroyer of ghosts and evil spirits; *bhūtadhipataye*—unto the Controller of the material world; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who protects the living entities, who appears before His devotees, who descends to the material world, who is the Master and Controller of the material world, and the destroyer of ghosts and evil spirits.**

भूतग्रहविनाशाय भूतसम्यमते नमः ।
महाभूताय भृगवे सर्वभूतात्मने नमः ॥ ४५ ॥

*45. bhūta-graha-vināśāya bhūta-samyamate namaḥ*
*mahā-bhūtaya bhṛgave sarva-bhūtatmane namaḥ*

*bhūta-graha-vināśāya*—unto the Killer of ghosts and evil spirits; *bhūta-samyamate namaḥ*—unto the Controller of the material world; *mahā-bhūtaya*—unto the Lord who is the greatest living being; *bhṛgave*—unto the Lord who is a descendant of Mahārṣi Bhṛgu; *sarva-bhūtatmane*—unto the all-pervading Supersoul; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the killer of ghosts and evil spirits, the Controller of the material world, who is the greatest living being, a descendant of Mahārṣi Bhṛgu, and the all-pervading Supersoul.**

सर्वारिष्टविनाशाय सर्वसम्पत्कराय च ।
सर्वाधाराय सर्वाय सर्वार्तिहरये नमः ॥ ४६ ॥

*46. sarvāriṣṭa-vināśāya sarva-sampatkarāya ca*
*sarvādhārāya sarvāya sarvārti-haraye namaḥ*

*sarvāriṣṭa-vināśāya*—unto the Destroyer of all calamities; *sarvasampatkarāya ca*—and unto the Bringer of all good fortune; *sarvādhārāya*—unto the Lord who is the resting place of all the worlds; *sarvāya*—unto the Lord who is everything to His devotees; *sarvārti-haraye*—unto the Lord who removes all the sufferings of His devotees; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the destroyer of all calamities, the bringer of all good fortune, the resting place of all the worlds, who is everything to His devotees, and who removes all the sufferings of His devotees.**

सर्वदुःखप्रशान्ताय सर्वसौभाग्यदायिने ।
सर्वदायाप्यनन्ताय सर्वशक्तिधराय च ॥ ४७ ॥

*47. sarva-duḥkha-praśāntāya sarva-saubhāgya-dāyine*
*sarvadāyāpy anantāya sarva-śakti-dharāya ca*

*sarva-duḥkha-praśāntāya*—unto the Lord who removes all suffering; *sarva-saubhāgya-dāyine*—unto the Lord who gives all good fortune to His devotees; *sarvadāya api*—unto the Lord who even gives everything to His devotees; *anantāya*—unto the limitless Lord; *sarvaśakti-dharāya ca*—and unto the Master of all transcendental potencies.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who removes all suffering and gives all good fortune to His devotees, who even gives everything to His devotees, the limitless Lord and Master of all transcendental potencies.**

सवऊैऊैश्वर्यप्रदात्र च सर्वकार्यविधायिने ।
सर्वज्वरविनाशाय सर्वरोगापहारिणे ॥ ४८ ॥

*48. sarvaiśvarya-pradātra ca sarva-kārya-vidhāyine*
*sarva-jvara-vināśāya sarva-rogāpahāriṇe*

*sarvaiśvarya-pradātra ca*—and unto the Lord who bestows all powers and opulence upon His devotees; *sarva-kārya-vidhāyine*—unto the Lord who assigns all religious and spiritual duties; *sarva-jvaravināśāya*—unto the Lord who destroys all feverish conditions of material attachment; *sarva-rogāpahāriṇe*—unto the Physician who cures all diseases, including the disease of material existence.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who bestows all powers and opulence upon His devotees, and who assigns all religious and spiritual duties, destroys all feverish conditions of material attachment and is the Physician who cures all diseases, including the diease of material existence.**

सर्वाभिचारहन्त्रे च सवऊैऊैश्वर्यविधायिने ।
पिङ्गाक्षायैकशृङ्गाय द्विशृङ्गाय मरीचये ॥ ४९ ॥

*49. sarvābhicāra-hantre ca sarvaiśvarya-vidhāyine*
*piṅgākṣāyaika-śṛṅgāya dvi-śṛṅgāya marīcaye*

*sarvābhicāra-hantre ca*—and unto the destroyer of all magical spells; *sarvaiśvarya-vidhāyine*—unto the provider of all powers and opulence to His devotees; *piṅgākṣāya*—unto Him who has red eyes; *eka-śṛṅgāya*—unto the Lord who has one horn; *dvi-śṛṅgāya*—unto the Lord who has two horns; *marīcaye*—unto the Lord who is splendid like the sun.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, the destroyer of all magical spells, the provider of all powers and opulence to His devotees, who has red eyes, who has one horn, who has two horns, and who is splendid like the sun.**

बहुशृङ्गाय लिङ्गाय महाशृङ्गाय ते नमः ।
मङ्गल्याय मनोज्ञाय मन्तव्याय महात्मने ॥ ५० ॥

*50. bahu-śṛṅgāya liṅgāya mahā-śṛṅgāya te namaḥ*
*maṅgalyāya manojñāya mantavyāya mahātmane*

*bahu-śṛṅgāya*—unto the Lord who has many horns; *liṅgāya*—unto the Lord who is nondifferent from His Deity form; *mahā-śṛṅgāya*—unto the Lord who has a great horn; *te namaḥ*—I offer my respectful obeisances unto You; *maṅgalyāya*—unto Him who is the supreme auspiciousness; *manojñāya*—unto the Lord who is supremely handsome and charming; *mantavyāya*—unto Him who is the proper object of meditation; *mahātmane*—unto the Supreme Personality of Godhead.

**I offer my respectful obeisances unto You, O Lord who has many horns, who is nondifferent from His Deity form, who has a great horn, who is the supreme auspiciousness, who is supremely handsome and charming and the proper object of meditation: the Supreme Personality of Godhead.**

महादेवाय देवाय मातुलिङ्गधराय च ।
महामायाप्रसूताय प्रस्तुताय च मायिने ॥ ५१ ॥

*51. mahā-devāya devāya mātuliṅga-dharāya ca*
*mahā-māyā-prasūtaya prastutāya ca māyine*

*mahā-devāya devāya*—unto the Supreme Personality of Godhead above all other gods; *mātuliṅga-dharāya ca*—and unto Him who holds a *mātuliṅga* (a kind of weapon); *mahā-māyā-prasūtaya*—unto the Lord who is the origin of the potency of *mahā-māyā; prastutāya ca*—unto the Lord who is glorified by the sages; *māyine*—unto the Master of the illusory potency *māyā*.

**I offer my humble obeisances unto the Supreme Personality of Godhead above all other gods, who holds a *mātuliṅga* weapon, who is the origin of the potency of *mahā-māyā*, who is glorified by the sages, the Master of the illusory potency *māyā*.**

आन्तानन्तरूपाय मायिने जलशायिने ।
महोदराय मन्दाय मददाय मदाय च ॥ ५२ ॥

*52. anantānanta-rūpaya māyine jala-śāyine*
*mahodarāya mandāya madadāya madāya ca*

*anantānanta-rūpaya*—unto the Lord who manifests unlimited forms; *māyine*—unto the Master of the illusory potency *māyā; jala-śāyine*—unto the Lord who rests in the waters of the Garbhodaka Ocean; *mahodarāya*—unto the Lord whose belly is gigantic; *mandāya*—unto the gentle Lord; *madadāya*—unto the Lord who gives bliss to the devotees; *madāya ca*—and unto transcendental Bliss personified.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who manifests unlimited forms, the Master of the illusory potency *māyā*, who rests in the waters of the Garbhodaka Ocean, whose belly is gigantic, the gentle Lord who gives bliss to the devotees, for He is transcendental Bliss personified.**

मधुकैै टभहन्त्रे च माधवाय मुरारये ।
महावीर्याय धैर्याय चित्रवीर्याय ते नमः ॥ ५३ ॥

*53. madhu-kaiṭabha-hantre ca mādhavāya murāraye*
*mahā-vīryāya dhairyāya citra-vīryāya te namaḥ*

*madhu-kaiṭabha-hantre ca*—and unto the killer of the demons Madhu and Kaiṭabha; *mādhavāya*—unto the Husband of the Goddess of Fortune; *murāraye*—unto the Enemy of the Mura demon; *mahāvīryāya*—unto the all-powerful Lord; *dhairyāya*—unto the Lord who is forever patient with His devotees; *citra-vīryāya*—unto the wonderfully powerful Lord; *te namaḥ*—I offer my respectful obeisances unto You.

I offer my respectful obeisances unto You, the killer of the Madhu and Kaiṭabha demons, the Husband of the Goddess of Fortune, the enemy of the Mura demon, the all-powerful Lord who is forever patient with His devotees, the wonderfully powerful Lord.

चित्रकूर्माय चित्राय नमस्ते चित्रभानवे ।
मायातीताय मायाय महावीर्याय ते नमः ॥ ५४ ॥

*54. citra-kūrmaya citrāya namas te citra-bhānave*
*māyātītāya māyāya mahā-vīryāya te namaḥ*

*citra-kūrmaya*—unto the Lord who appears as a transcendental Tortoise; *citrāya*—unto the wonderful Lord; *namas te*—obeisances unto You; *citra-bhānave*—unto the Lord who is as wonderfully splendid like the sun; *māyātītāya*—unto the Lord who is beyond the illusory potency of *māyā; māyāya* —unto the Master of the illusory potency; *mahā-vīryāya*—unto the Strongest of the strong; *te namaḥ* —I offer my respectful obeisances unto You.

**I offer my respectful obeisances unto You, O wonderful Lord who appeared as a transcendental Tortoise. Obeisances unto You, as wonderfully splendid like the sun, who is beyond the illusory potency of *māyā*, the Master of the illusory potency and the Strongest of the strong.**

महातेजाय बीजाय तेजोधाम्ने च बीजिने ।
तेजोमाय नृसिंहाय नमस्ते चित्रभानवे ॥ ५५ ॥

*55. mahā-tejāya bījāya tejo-dhāmne ca bījine*
*tejomāya nṛsiṁhāya namas te citra-bhānave*

*mahā-tejāya*—unto the splendidly powerful Lord; *bījāya*—unto the seed-giving Father of all existence; *tejo-dhāmne ca* —and unto the Lord who resides in the splendid spiritual world; *bījine*—unto the Seed of all existence; *tejomāya*—unto the effulgent Lord; *nṛsiṁhāya*—unto the half-man, half-lion form of the Lord; *namas te*—obeisances unto You; *citra-bhānave*—unto the Lord who is splendid like a wonderful sun.

**I offer my humble obeisances unto the splendidly powerful Lord, the seed-giving father of all existence, the Lord who resides in the splendid spiritual world, the transcendental Seed of all**

**existence. Obeisances unto You, O effulgent Lord Nṛsiṁha, the half-man, half-lion form of the Lord who is splendid like a wonderful sun!**

महादंष्ट्राय तुष्टाय नमः पुष्टिकराय च ।
शिपिविष्टाय हृष्टाय पुष्टाय परमेष्टिने ॥ ५६ ॥

*56. mahā-daṁṣṭrāya tuṣṭāya namaḥ puṣṭi-karāya ca*
*śipiviṣṭāya hṛṣṭāya puṣṭāya parameṣṭine*

*mahā-daṁṣṭrāya*—unto the Lord who has huge, fearsome teeth; *tuṣṭāya*—unto the Lord who is filled with happiness; *namaḥ*—obeisances; *puṣṭi-karāya ca*—and unto the Lord who protects and maintains His devotees; *śipiviṣṭāya*—unto the Lord, who is situated in the sacrifical fire; *hṛṣṭāya*—unto the Lord who is filled with great ecstasy; *puṣṭāya*—unto the Lord who nourishes His devotees with transcendental happiness; *parameṣṭine*—unto the Supreme Controller.

**I offer my humble obeisances unto Lord Nṛsiṁha who has huge, fearsome teeth, who is filled with happiness, who protects and maintains His devotees, who is situated in the sacrifical fire and is filled with great ecstasy, who nourishes His devotees with transcendental happiness, and is the Supreme Controller.**

वीशिष्टाय च शिष्टाय गरिष्ठायेष्टदायिने ।
नमो ज्येष्ठाय श्रेष्ठाय तुष्टायामिततेजसे ॥ ५७ ॥

*57. viśiṣṭāya ca śiṣṭāya gariṣṭhāyeṣṭa-dāyine*
*namo jyeṣṭhāya śreṣṭhāya tuṣṭāyāmita-tejase*

*viśiṣṭāya ca*—and unto the most powerful Lord; *śiṣṭāya*—unto the perfect Gentleman; *gariṣṭhāya*—unto the seniormost in the line of disciplic succession; *iṣṭa-dāyine*—unto the Lord who fulfills His devotees' desires; *namo*—I offer my respectful obeisances; *jyeṣṭhāya*—unto the Eldest of respectable elders; *śreṣṭhāya*—unto the Best of all; *tuṣṭāyāmita-tejase*—unto the unlimitedly powerful Lord.

**I offer my respectful obeisances unto the most powerful Lord, the most perfect Gentleman, the seniormost in the line of disciplic succession, the Lord who fulfills His devotees' desires, the Eldest of respectable elders, the best of all, the unlimitedly powerful Lord.**

साष्टाङ्गन्यास्तरूपाय सर्वदुष्टान्तकाय च ।
वैकुण्ठाय विकु ण्ठाय केशिकण्ठाय ते नमः ॥ ५८ ॥

*58. sāṣṭāṅga-nyasta-rūpaya sarva-duṣṭāntakāya ca*
*vaikuṇṭhāya vikuṇṭhāya keśi-kaṇṭhāya te namaḥ*

*sāṣṭāṅga-nyasta-rūpaya*—unto Him to whom the devotees offer *daṇḍavat* obeisances; *sarva-duṣṭāntakāya ca*—and unto the Killer of all demons; *vaikuṇṭhāya*—unto the Master of the spiritual worlds; *vikuṇṭhāya*—unto the Lord who is without anxiety; *keśi-kaṇṭhāya*—unto the Lord who has a lion's neck; *te namaḥ*—I offer my respectful obeisances unto You.

**I offer my respectful obeisances unto You, the Lord to whom the devotees offer daṇḍavat obeisances, the killer of all demons and the Master of the spiritual worlds, the Lord who is without anxiety, who has a lion's neck.**

कण्ठीरवाय लुण्ठाय निशठाय हठाय च ।
सत्त्वोद्रिक्ताय रुद्राय ऋग्यजुःसमगाय च ॥ ५९ ॥

*59. kaṇṭhīravāya luṇṭhāya niśathāya haṭhāya ca*
*sattvodriktāya rudrāya ṛg-yajuḥ-sama-gāya ca*

*kaṇṭhīravāya*—unto Him whose throat is filled with thundering roars; *luṇṭhāya*—unto the Lord who steals away His devotees' entrapment in the world of birth and death; *niśathāya*—unto the supremely honest Lord; *haṭhāya ca*—unto the ferocious Lord, who killed Hiraṅyakaśipu with His own lotus hands, and grants fearlessness to His devotees with His hand; *sattvodriktāya*—unto the Lord who is situated in transcendental goodness; *rudrāya*—unto the angry Lord Nṛsiṁhadeva; *ṛg-yajuḥ-sama-gāya ca*—and unto Him who is the hymns of the *Ṛg, Yajur* and *Sāma-Vedas*.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, whose throat is filled with thundering roars, who steals away His devotees' entrapment in the world of birth and death, the supremely honest Lord. Obeisances unto the ferocious Lord, who killed Hiraṅyakaśipu and grants fearlessness to His devotees with His own lotus hands, who is situated in transcendental goodness, the angry Lord Nṛsiṁhadeva who is the hymns of the *Ṛg, Yajur* and *Sāma-Vedas*.**

ऋतुध्वजाय वज्राय मन्त्ररजाय मन्त्रिणे ।
त्रिनेत्राय त्रिवर्गाय त्रिधाम्ने च त्रिशुलिने ॥ ६० ॥

*60. ṛtu-dhvajāya vajrāya mantra-rajāya mantriṇe*
*tri-netrāya tri-vargāya tri-dhāmne ca tri-śuline*

*ṛtu-dhvajāya*—unto the Lord who is the qualities of the seasons; *vajrāya*—unto the Lord who is like a thunderbolt; *mantra-rajāya*—unto the King of mantras; *mantriṇe*—unto the best confidential advisor; *tri-netrāya*—unto Him who has three eyes; *tri-vargāya*—unto Him who has three classes of followers; *tri-dhāmne ca*—and unto the Lord who has three abodes; *tri-śuline*—unto the Lord who carries a trident.

I offer my humble obeisances unto the Lord who is the qualities of the seasons, who is like a thunderbolt, the King of *mantras*, the best confidential advisor, who has three eyes, three classes of followers (*kaniṣṭhā, madhyama* and *uttama-adhikārī*), three abodes, and who carries a trident.

त्रिकालज्ञानरूपाय त्रिदेहाय त्रिधात्मने ।
नमस्त्रिमूर्तिविद्याय त्रितत्त्वज्ञानिने नमः ॥ ६१ ॥

*61. tri-kāla-jñāna-rūpaya tri-dehāya tri-dhātmane*
*namas tri-mūrti-vidyāya tri-tattva-jñānine namaḥ*

*tri-kāla-jñāna-rūpaya*—unto Him who knows everything in the three phases of time; *tri-dehāya*—unto the Lord who has three forms; *tridhātmane*—unto the Lord who has three expansions; *namas*—obeisances; *tri-mūrti-vidyāya*—unto the Lord who has three qualitative incarnations; *tri-tattva-jñānine*—unto the Lord, who knows the meaning of the three truths; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who knows everything in the three phases of time (past, present and future, who has three forms (the angry form in which He kills the demons, the preaceful form in which He blesses His devotees, and His eternal form of Lakṣmī-Nṛsiṁha in the Vaikuṇṭha world of Nṛsiṁhaloka), and who has three expansions. Obeisances unto the Lord who has three qualitative incarnations (Brahmā, Viṣṇu and Śiva), and who knows the meaning of the three truths (*viṣṇu-tattva, jīva-tattva* and *śakti-tattva*).**

अक्षोभ्यायानिरुद्धाय अऍमेयाय मानवे ।
आँताय आन्ताय अमितायामितौजसे ॥ ६२ ॥

*62. akṣobhyāyāniruddhāya aprameyāya mānave*
*amṛtāya anantāya amitāyāmitaujase*

*akṣobhyāya*—unto the peaceful Lord; *aniruddhāya*—unto the Lord whose purpose cannot be thwarted; *aprameyāya*—unto the immeasurable Lord; *mānave*—unto the Husband of the Goddess of Fortune; *amṛtāya*—unto the immortal Lord; *anantāya*—unto the unlimited Lord; *amitāya*—unto the limitless Lord; *amitaujase*—unto the unlimitedly powerful Lord.

**I offer my humble obeisances unto the peaceful Lord whose purpose cannot be thwarted, unto the immeasurable Lord, the Husband of the Goddess of Fortune, the immortal, unlimited Lord who is unlimitedly powerful.**

अपमृत्युविनाशाय अपस्मरविघातिने ।
आदायानरूपाय आयानभुजे नमः ॥ ६३ ॥

*63. apamṛtyu-vināśāya apasmara-vighātine*
*anadāyāna-rūpaya anāyāna-bhuje namaḥ*

*apamṛtyu-vināśāya*—unto the Lord who destroys untimely death; *apasmara-vighātine*—unto the Lord who destroys His devotees' forgetfulness of Himself; *anada*—unto the Giver of life; *anadāyāna-rūpaya*—unto the Lord who is the very form of life; *anāya*—unto Him whose energy is everything and everyone; *ana-bhuje*—unto the Supreme Enjoyer of all life; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who destroys untimely death and His devotees' forgetfulness of Himself, the Giver of life, the very form of life, whose energy is everything and everyone, the Supreme Enjoyer of all life.**

नाद्याय निरवद्याय विद्यायाद्भुतकर्मणे ।
सद्योजाताय सङ्घाय वैद्युताय नमो नमः ॥ ६४ ॥

*64. nādyāya niravadyāya vidyāyādbhuta-karmaṇe*
*sadyo-jātāya saṅghāya vaidyutāya namo namaḥ*

*nādyāya*—unto the Lord who is glorified with many prayers; *niravadyāya*—unto the supremely pure Lord; *vidyāya*—unto the Lord who is filled with transcendental knowledge; *adbhuta-karmaṇe*—unto the Lord whose activities are wonderful; *sadyo-jātāya*—unto the Lord who suddenly appears before His devotee; *saṅghāya*—unto the Lord who is always accompanied by His devotees; *vaidyutāya*—unto the Lord who is splendid like lightning; *namo namaḥ*—I offer my respectful obeisances again and again.

**I offer my respectful obeisances again and again unto Lord Nṛsiṁhadeva, who is glorified with many prayers, the supremely pure Lord who is filled with transcendental knowledge, whose activities are wonderful, who suddenly appears before His devotee, who is always accompanied by His devotees, and who is splendid like lightning.**

अध्वातीताय सत्त्वाय वागातीताय वाग्मिने ।
वागीश्वराय गोपाय गोहिताय गवाम्पते ॥ ६५ ॥

*65. adhvātītāya sattvāya vāg-ātītāya vāgmine*
*vāg-īśvarāya go-pāya go-hitāya gavām-pate*

*adhvātītāya*—unto the Lord who stays far from the path of materialism; *sattvāya*—unto the Absolute Truth; *vāg-ātītāya*—unto the Lord who is beyond the power of descriptive words; *vāgmine*—unto the most eloquent Lord; *vāg-īśvarāya*—unto the Lord who is the master and controller of all language; *go-pāya*—unto the Protector of the cows; *go-hitāya*—unto Him who is the aupiciousness of the cows; *gavām-pate*—unto the Master of the cows.

**I offer my humble obeisances unto the Lord who stays far from the path of materialism, the Absolute Truth who is beyond the power of descriptive words, the most eloquent Lord who is the master and controller of all language, the Protector, Master and aupiciousness of the cows.**

गन्धर्वाय गभीराय गर्जितायोर्जिताय च ।
पर्जन्याय प्रभुद्धाय प्रधानपुरुषाय च ॥ ६६ ॥

*66. gandharvāya gabhīrāya garjitāyorjitāya ca*
*parjanyāya prabhuddhāya pradhāna-puruṣāya ca*

*gandharvāya*—unto the Lord whose voice is melodious; *gabhīrāya*—unto the profound Lord; *garjitāya*—unto the Lord who roars ferociously; *urjitāya ca*—and unto the super-powerful Lord; *parjanyāya*—unto the Lord who roars like thunder; *prabhuddhāya*—unto the most wise Lord; *pradhāna-puruṣāya ca*—and unto the Lord who controls this material world.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, whose voice is melodious, the profound Lord who roars ferociously, and unto the super-powerful Lord who roars like thunder, the most wise Lord who controls this material world.**

पद्माभाय सुनाभाय पद्मनाभाय मानिने ।
पद्मनेत्राय पद्माय पद्मायाःपतये नमः ॥ ६७ ॥

*67. padmābhāya sunābhāya padma-nābhāya mānine*
*padma-netrāya padmāya padmāyāḥ-pataye namaḥ*

*padmābhāya*—unto the Lord who is splendid like a lotus flower; *sunābhāya*—unto the Lord whose navel is gracefully shaped; *padmanābhāya*—unto the Lord whose navel is shaped like a lotus; *mānine*—unto the glorious Lord; *padma-netrāya*—unto the lotus-eyed Lord; *padmāya*—unto the Lord who is graceful like a lotus; *padmāyāḥ-pataye*—unto the husband of the Goddess of Fortune; *namaḥ*—I offer my respectful obeisances.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who is splendid like a lotus flower, whose navel is gracefully shaped like a lotus, unto the glorious lotus-eyed Lord, who is graceful like a lotus, and who is the husband of the Goddess of Fortune.**

पद्मोदराय पूताय पद्मकल्पोद्भवाय च ।
नमो हृत्पद्मवासाय भूपद्मोद्धरणाय च ॥ ६८ ॥

*68. padmodarāya pūtaya padma-kalpodbhavāya ca*
*namo hṛt-padma-vāsāya bhū-padmoddharaṇāya ca*

*padmodarāya*—unto the Lord whose abdomen is like a lotus flower; *pūtaya*—unto the supremely pure Lord; *padma-kalpodbhavāya ca*—and unto the Lord who appeared in the *padma-kalpa; namo*—I offer my respectful obeisances; *hṛt-padma-vāsāya*—unto the Lord who stays on the lotus of His devotee's heart; *bhū-padmoddharaṇāya ca*—and unto the Lord who picked up the earth as if it were a lotus flower.

**I offer my humble obeisances unto Lord Nṛsiṁha, whose abdomen is like a lotus flower, unto the supremely pure Lord who appeared in the *padma-kalpa* as Varāha. I offer my respectful obeisances unto the Lord who stays on the lotus of His devotee's heart, who picked up the earth from the Garbhodaka Ocean as if it were a lotus flower.**

शब्दब्रह्मस्वरूपाय ब्रह्मरूपधराय च ।
ब्रह्मणे ब्रह्मरूपाय पद्मनेत्राय ते नमः ॥ ६९ ॥

*69. śabda-brahma-svarūpaya brahma-rūpa-dharāya ca*
*brahmaṇe brahma-rūpaya padma-netrāya te namaḥ*

*śabda-brahma-svarūpaya*—unto the Lord who is the *Vedas* personified; *brahma-rūpa-dharāya ca*—and unto the Lord who is the form of spiritual sound vibration; *brahmaṇe*—unto the Supreme Personality

of Godhead; *brahma-rūpaya*—unto the Lord whose form is all-spiritual; *padma-netrāya*—unto the lotus-eyed Lord; *te namaḥ*—I offer my respectful obeisance unto You.

**I offer my respectful obeisance unto You, who are the *Vedas* personified, and unto the Lord who is the form of spiritual sound vibration, the lotus-eyed Supreme Personality of Godhead whose form is all-spiritual.**

ब्रह्मदाय ब्रह्मणाय ब्रह्मब्रह्मात्मने नमः ।
सुब्रह्मण्याय देवाय ब्रह्मण्याय त्रिवेदिने ॥ ७० ॥

*70. brahma-dāya brahmaṇāya brahma-brahmātmane namaḥ*
*subrahmaṇyāya devāya brahmaṇyāya tri-vedine*

*brahma-dāya*—unto the Lord who gives the most valuable gift of pure devotional service to Himself; *brahmaṇāya*—unto the Lord who is worshipped by Lord Brahmā; *brahma-brahmātmane*—unto the Supersoul who guides and inspires the *brāhmaṇas; namaḥ*—I offer my respectful obeisances; *subrahmaṇyāya*—unto the Lord who is worshipped by the *brāhmaṇas; devāya*—unto the glorious Supreme Personality of Godhead; *brahmaṇyāya*—unto the Lord who is the worshipable Deity of the *brāhmaṇas; tri-vedine*—unto the author of the three *Vedas*.

**I offer my respectful obeisances unto the Lord who gives the most valuable gift of pure devotional service to Himself, who is worshipped by Lord Brahmā, who guides and inspires the *brāhmaṇas* as the Supersoul, who is worshipped by the *brāhmaṇas* as the glorious Supreme Personality of Godhead, the worshipable Deity of the *brāhmaṇas* and the divine author of the three *Vedas*.**

परब्रह्मस्वरूपाय पञ्चब्रह्मात्मने नमः ।
नमस्ते ब्रह्मशिरसे तदाश्वशिरसे नमः ॥ ७१ ॥

*71. para-brahma-svarūpaya pañca-brahmātmane namaḥ*
*namas te brahma-śirase tadāśva-śirase namaḥ*

*para-brahma-svarūpaya*—unto the Lord whose form is supremely spiritual; *pañca-brahmātmane*—unto the Lord who is the five *brāhmaṇas* required for the *agni-hotra yajña; namaḥ*—I offer my humble obeisances; *namas te*—I offer my humble obeisances unto You; *brahma-śirase*—unto the Lord whose intelligence is the *Vedas; tadāśva-śirase*—unto the Lord who appears in the Hayagrīva incarnation with the head of a horse; *namaḥ*—I offer my humble obeisances.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva whose form is supremely spiritual, who is the five *brāhmaṇas* required for the *agni-hotra yajña*. I offer my humble obeisances unto You, O Lord whose intelligence is the *Vedas*, and who appears in the Hayagrīva incarnation with the head of a horse.**

अाीर्वशिरसे नित्यं अङानिप्रमिताय च ।
नमस्ते तीक्ष्नदंष्ट्राय लळाय ललिताय च ॥ ७२ ॥

*72. atharva-śirase nityaṁ aśani-pramitāya ca*
*namas te tīkṣna-daṁṣṭrāya lalāya lalitāya ca*

*atharva-śirase*—unto the Lord whose intelligence is manifest in the *Atharva-veda; nitya*—unto the eternal Lord; *aśani-pramitāya ca*—unto the Lord who hurls a thunderbolt; *namas te*—I offer my humble obeisances unto You; *tīkṣna-daṁṣṭrāya*—unto the Lord whose teeth are sharp; *lalāya*—unto the graceful Lord; *lalitāya ca*—and unto the playful Lord.

**I offer my humble obeisances unto You, O Lord whose intelligence is manifest in the Atharva-veda, unto the eternal Lord who hurls a thunderbolt, whose teeth are sharp, and who is graceful and playful.**

लवण्याय लवित्राय नमस्ते भासकाय च ।
लक्षणज्ञाय लक्षाय लक्षणाय नमो नमः ॥ ७३ ॥

*73. lavaṇyāya lavitrāya namas te bhāsakāya ca*
*lakṣaṇa-jñāya lakṣāya lakṣaṇāya namo namaḥ*

*lavaṇyāya*—unto the handsome Lord; *lavitrāya*—unto the Lord who is a scythe that mows down the demons; *namas te*—I offer my humble obeisances unto You; *bhāsakāya ca*—and unto the effulgent Lord; *lakṣaṇa-jñāya*—unto the Lord who knows everything; *lakṣāya lakṣaṇāya*—unto the Lord who is filled with hundreds of thousands of wonderful transcendental qualities; *namo namaḥ*—I offer my humble obeisances again and again.

**I offer my humble obeisances again and again unto the handsome Lord Nṛsiṁha, who is a scythe that mows down the demons. I offer my humble obeisances unto You, O effulgent Lord who knows everything, and is filled with hundreds of thousands of wonderful transcendental qualities.**

लसद्रिप्राय लिप्राय विष्णवे प्रभविष्णवे ।
वृष्णिमूलाय कृष्णाय श्रीमहाविष्णवे नमः ॥ ७४ ॥

*74. lasad-riprāya liprāya viṣṇave prabhaviṣṇave*
*vṛṣṇi-mūlaya kṛṣṇāya śrī-mahā-viṣṇave namaḥ*

*lasad-riprāya*—unto the Purifier of sins; *liprāya*—unto the glorious Lord; *viṣṇave*—unto the all-pervading Lord; *prabhaviṣṇave*—unto the all-powerful Lord; *vṛṣṇi-mūlaya*—unto the Lord who is the root of the Vṛṣṇi dynasty; *kṛṣṇāya*—unto Lord Kṛṣṇa, the Supreme Personality of Godhead; *śrī-mahā-viṣṇave*—unto Lord Mahā-Viṣṇu; *namaḥ*—I offer my humble obeisances.

**I offer my humble obeisances unto the glorious Lord Nṛsiṁhadeva, the all-pervading Purifier of sins, unto Lord Kṛṣṇa, the Supreme Personality of Godhead, the all-powerful Lord who is the root of the Vṛṣṇi dynasty, and unto Lord Mahā-Viṣṇu.**

पश्यामि त्वं महासिंहं हरिणं वनमालिनम् ।
किरीतिनं कुण्डलिनं सर्वाङ्गं सर्वतोमुखम् ॥ ७५ ॥

*75. paśyāmi tvaṁ mahā-siṁhaṁ hariṇaṁ vana-mālinam*
*kirītinaṁ kuṇḍalinaṁ sarvāṅgaṁ sarvato-mukham*

*paśyāmi tvaṁ*—I gaze upon You; *mahā-siṁhaṁ*—greatest Lion; *hariṇaṁ*—who takes away all inauspiciousness; *vana-mālinam*—garland of forest flowers; *kirītinaṁ*—helmet; *kuṇḍalinaṁ*—earrings; *sarvāṅgaṁ*—all-pervading; *sarvato-mukham*—whose faces are everywhere.

**I gaze upon You, O greatest Lion who takes away all inauspiciousness, who wears a garland of forest flowers, a helmet and earrings, who is all-pervading and whose faces are everywhere, ...**

सर्वतःपाणिपदोरं सर्वतोऽक्षिशिरोमुखम् ।
सर्वेष्वरं सदातुष्टं समर्थं समरप्रियम् ॥ ७६ ॥

*76. sarvataḥ-pāṇi-padoraṁ sarvato'kṣi-śiro-mukham*
*sarveṣvaraṁ sadā-tuṣṭaṁ samarthaṁ samara-priyam*

*sarvataḥ-pāṇi-padoraṁ*—whose hands, feet and legs are everywhere; *sarvato'kṣi-śiro-mukham*—whose eyes, heads and faces are everywhere; *sarveṣvaraṁ*—who is the all-pervading controller; *sadātuṣṭaṁ*—who is always blissful; *samarthaṁ*—who is all-powerful; *samara-priyam*—and who loves to fight.

**...whose hands, feet and legs, eyes, heads and faces are everywhere, who is the all-pervading controller, who is always blissful, who is all-powerful, and who loves to fight, ...**

बहुयोजनविस्तीर्णं बहुयोजनमायतम् ।
बहुयोजनहस्ताङ्घ्रिं बहुयोजननासिकम् ॥ ७७ ॥

*77. bahu-yojana-vistīrṇaṁ bahu-yojana-māyatam*
*bahu-yojana-hastāṅghriṁ bahu-yojana-nāsikam*

*bahu-yojana-vistīrṇaṁ*—who is many *yojanas* wide; *bahu-yojanamāyatam*—many *yojanas* tall; *bahu-yojana-hastāṅghriṁ*—whose hands and feet are many *yojanas* in size; *bahu-yojana-nāsikam*—whose nose is many *yojanas* in size.

**...who is many *yojanas* wide [1 *yojana* = about 8 miles], many *yojanas* tall, whose hands and feet are many *yojanas* in size, and whose nose is many *yojanas* in size, ...**

महारूपं महावक्त्रं महादंष्टं महाभुजम् ।
महानादं महारौद्रं महाकायं महाबलम् ॥ ७८ ॥

*78. mahā-rūpa mahā-vaktraṁ mahā-daṁṣṭaṁ mahā-bhujam*
*mahā-nādaṁ mahā-raudraṁ mahā-kāyaṁ mahā-balam*

*mahā-rūpa*—whose form is gigantic; *mahā-vaktraṁ*—whose mouth is gigantic; *mahā-daṁṣṭaṁ*—whose teeth are gigantic; *mahābhujam*—whose arms are gigantic; *mahā-nādaṁ*—whose roar is gigantic; *mahā-raudraṁ*—who is very ferocious; *mahā-kāyaṁ*—whose body is gigantic; *mahā-balam*—who possesses all power.

**…whose form is gigantic, whose mouth is gigantic, whose teeth are gigantic, whose arms are gigantic, whose roar is gigantic, who is very ferocious, whose body is gigantic, and who possesses all power, …**

आनाभेर्ब्रह्मणोरूपं आगलाद्वैष्णवं तथा ।
आशीर्सादन्द्रमीशानं तदग्रेसर्वतःशिवं ॥ ७९ ॥

*79. ānābher-brahmaṇo-rūpa āgalād-vaiṣṇavaṁ tathā*
*āśīrsād-randhram īśānaṁ tad-agre-sarvataḥ-śivaṁ*

*ānābher-brahmaṇo-rūpa*—who is Lord Brahmā from the beginning of the navel; *āgalād-vaiṣṇavaṁ*—who is Lord Viṣṇu from the beginning of the neck; *tathā*—also; *āśīrsād-randhram*—who is Lord Rudra from the beginning of the head; *īśānaṁ*—who is the Supreme Controller; *tad-agre-sarvataḥ-śivaṁ*—and who is therefore all-auspicious everywhere.

**…who is Lord Brahmā from the beginning of Your navel, who is Lord Viṣṇu from the beginning of Your neck, who is Lord Rudra from the beginning of Your head, who is the Supreme Controller, and who is therefore all-auspicious everywhere.**

नमोऽस्तु नारायण नरसिंह नमोऽस्तु नारायण वीरसिंह ।
नमोऽस्तु नारायण क्रूरसिंह नमोऽस्तु नारायण दिव्यसिंह ॥ ८० ॥

*80. namo'stu nārāyaṇa narasiṁha namo'stu nārāyaṇa vīra-siṁha*
*namo'stu nārāyaṇa krūra-siṁha namo'stu nārāyaṇa divya-siṁha*

*namo'stu*—respectful obeisances unto You; *nārāyaṇa*—O Nārāyaṇa; *narasiṁha*—in Your half-man, half-lion incarnation; *namo'stu*—respectful obeisances unto You; *nārāyaṇa*—O Nārāyaṇa; *vīrasiṁha*—as a heroic Lion; *namo'stu*—respectful obeisances unto You; *nārāyaṇa*—O Nārāyaṇa; *krūra-siṁha*—as a cruel Lion; *namo'stu*—respectful obeisances unto You; *nārāyaṇa*—O Nārāyaṇa; *divyasiṁha*—as a splendid transcendental Lion.

**I offer my respectful obeisances unto You, O Nārāyaṇa in Your half-man, half-lion incarnation; obeisances unto You, O Nārāyaṇa as a heroic Lion; obeisances unto You, O Nārāyaṇa as a cruel Lion; obeisances unto You, O Nārāyaṇa as a splendid transcendental Lion!**

नमोऽस्तु नारायण व्याघ्रसिंह नमोऽस्तु नारायण पुच्चसिंह ।
नमोऽस्तु नारायण पूर्णसिंह नमोऽस्तु नारायण रौद्रसिंह ॥ ८१ ॥

*81. namo'stu nārāyaṇa vyaghra-siṁha namo'stu nārāyaṇa pucca-siṁha*
*namo'stu nārāyaṇa pūrea-siṁha namo'stu nārāyaṇa raudra-siṁha*

*namo'stu*—respectful obeisances unto You; *nārāyaṇa*—O Nārāyaṇa; *vyaghra-siṁha*—as a ferocious Lion; *namo'stu*—respectful obeisances unto You; *nārāyaṇa*—O Nārāyaṇa; *pucca-siṁha*—as a trasncendental Lion; *namo'stu*—respectful obeisances unto You; *nārāyaṇa*—O Nārāyaṇa; *pūrea-siṁha*—as a perfect Lion; *namo'stu*—respectful obeisances unto You; *nārāyaṇa*—O Nārāyaṇa; *raudra-siṁha*—as an angry Lion.

**I offer my respectful obeisances unto You, O Nārāyaṇa in Your ferocious lion incarnation; obeisances unto You, O Nārāyaṇa as a transcendental Lion; obeisances unto You, O Nārāyaṇa as a perfect Lion; obeisances unto You, O Nārāyaṇa as an angry Lion!**

नमो नमो भीषणभद्रसिंह नमो नमो विह्वलनेत्रसिंह ।
नमो नमो बृंहितभूतसिंह नमो नमो निर्मलचित्रसिंह ॥ ८२ ॥

*82. namo namo bhīṣaṇa-bhadra-siṁha namo namo vihvala-netra-siṁha*
*namo namo bṛṁhita-bhūta-siṁha namo namo nirmala-citra-siṁha*

*namo namo*—obeisances unto You again and again; *bhīṣaṇa-bhadrasiṁha*—O fearsome Lion; *namo namo*—obeisances unto You again and again; *vihvala-netra-siṁha*—O Lion with angry eyes; *namo namo*—obeisances unto You again and again; *bṛṁhita-bhūta-siṁha*—O gigantic Lion; *namo namo*—obeisances unto You again and again; *nirmala-citra-siṁha*—O splendid, pure and wonderful Lion.

**Obeisances unto You again and again, O fearsome Lion; obeisances unto You again and again, O Lion with angry eyes; obeisances unto You again and again, O gigantic Lion; obeisances unto You again and again, O splendid, pure and wonderful Lion!**

नमो नमो निर्जितकालसिंह नमो नमो कल्पितकल्पसिंह ।
नमो नमो कामदकामसिंह नमो नमस्ते भुवनैकसिंह ॥ ८३ ॥

*83. namo namo nirjita-kāla-siṁha namo namo kalpita-kalpa-siṁha*
*namo namo kāmada-kāma-siṁha namo namas te bhuvanaika-siṁha*

*namo namo*—obeisances unto You again and again; *nirjita-kālasiṁha*—O Lion who defeats time; *namo namo*—obeisances unto You again and again; *kalpita-kalpa-siṁha*—O all-powerful Lion; *namo namo*—obeisances unto You again and again; *kāmada-kāma-siṁha*—O Lion who fulfills all desires; *namo namas te*—my respectful obeisances unto You again and again; *bhuvanaika-siṁha*—O Lion who rules the worlds!

**Obeisances unto You again and again, O Lion who defeats time; obeisances unto You again and again, O all-powerful Lion; obeisances unto You again and again, O Lion who fulfills all desires; my respectful obeisances unto You again and again, O Lion who rules the worlds!**

द्यावापृतिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ ८४ ॥

*84. dyāvā-pṛtivyor idam antaraṁ hi vyāptaṁ tvayaikena diśaś ca sarvāḥ*
*dṛṣṭvādbhutaṁ rūpam ugraṁ tavedaṁ loka-trayaṁ pravyathitaṁ mahātman*

*dyau*—in outer space; *a-pṛthivyoḥ*—of the earth; *idam*—this; *antaraṁ*—in between; *hi*—certainly; *vyāptaṁ*—pervaded; *tvayā*—by You; *ekena*—by one; *diśaḥ*—directions; *ca*—and; *sarvaḥ*—all; *dṛṣṭva*—by seeing; *adbhutaṁ*—wonderful; *rūpam*—form; *ugraṁ*—terrible; *tava*—Your; *idaṁ*—this; *loka*—planetary system; *trayaṁ*—three; *pravyathitaṁ*—perturbed; *maha-ātman*—O great One.

**Although You are one, You are spread throughout the sky and the planets and all space between. O great One, as I behold this terrible form, I see that all the planetary systems are perplexed.**

अँी हित्वा सुरसङ्घा विशन्ति केचिद्भीताः प्रञ्जलयो गृणन्ति ।
स्वस्तीत्युङ्क्त्वा मुनयः सिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ८५ ॥

*85. amī hitvā sura-saṅghā viśanti kecid bhītāḥ prañjalayo gṛṇanti*
*svastīty uktvā munayaḥ siddha-saṅghāḥ stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ*

*amī*—all those; *hi*—certainly; *tvām*—unto You; *sura-saṅghaḥ*—groups of demigods; *viśanti*—entering; *kecit*—some of them; *bhītāḥ*—out of fear; *prañjalayaḥ*—with folded hands; *gṛṇanti*—offering prayers unto; *svasti*—all peace; *iti*—thus; *uktvā*—speaking like that; *munayaḥ*—great sages; *siddha-saṅghaḥ*—perfect sages; *stuvanti*—singing hymns; *tvāṁ*—unto You; *stutibhiḥ*—with prayers; *puṣkalābhiḥ*—Vedic hymns.

**All the demigods are surrendering and entering into You. They are very much afraid, and with folded hands they are singing the Vedic hymns.**

रुद्रादित्या वासवो ये च साध्या विश्वेदेवा मरुतश्चोस्मपाश्च ।
गन्धर्वयक्षाः सुरसिद्धसङ्घा वीक्षन्ति त्वां विस्मिताश्चैव सर्वे ॥ ८६ ॥

*86. rudrādityā vāsavo ye ca sādhyā viśvedevā marutaś cosmapāś ca*
*gandharva-yakṣāḥ sura-siddha-saṅghā vīkṣanti tvāṁ vismitāś caiva sarve*

*rudra*—manifestations of Lord Siva; *ādityaḥ*—the Ādityas; *vāsavaḥ*—the Vāsus; *ye*—all those; *ca*—and; *sādhyāḥ*—the Sādhyās; *viśvedevāḥ*—the Viśvadevas; *marutaḥ*—the Maruts; *ca*—and; *usmapāḥ*—the forefathers; *ca*—and; *gandharva*—of the Gandharvas; *yakṣa*—the Yaksas; *asura-siddha*—the demons and the perfected demigods; *saṅghaḥ*—assemblies; *vīkṣante*—are seeing; *tvāṁ*—You; *vismitāḥ*—in wonder; *ca*—also; *eva*—certainly; *sarve*—all.

**The different manifestations of Lord Śiva, the Ādityas, the Vāsus, the Sādhyās, the Viśvadevas, the Maruts, the forefathers and the Gandharvas, the Yakṣas, Asuras, and all perfected demigods are beholding You in wonder.**

लेलीयसे ग्रसमान् अँीमन्ताल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासास्तवोग्राः प्रतपन्ति विष्णोः ॥ ८७ ॥

*87. lelīyase grasamān asamantāl lokān samagrān vadanair jvaladbhiḥ*
*tejobhir apūrya jagat samagraṁ bhāsās tavogrāḥ pratapanti viṣṇoḥ*

*lelihyase*—licking; *grasamānaḥ*—devouring; *samantāt*—from all directions; *lokān*—people; *samagrān*—completely; *vadanaiḥ*—by the mouth; *jvaladbhiḥ*—with blazing; *tejobhiḥ*—by effulgence; *apūrya*—covering; *jagat*—the universe; *samagraṁ*—all; *bhāsāḥ*—illuminating; *tava*—Your; *ugrāḥ*—terrible; *pratapanti*—scorching; *viṣṇo*—O all-pervading Lord.

**O all-pervading Viṣṇu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.**

भाविष्णुस्त्वं सहिष्णुस्त्वं भ्राजिष्णुर्जिष्णुरेव च ।
पृथिविमन्तरीक्षं त्वं पर्वतारण्यमेव च ॥ ८८ ॥

88. *bhāviṣṇus tvaṁ sahiṣṇus tvaṁ bhrajiṣṇur jiṣṇur eva ca*
*pṛthivim antarīkṣaṁ tvaṁ parvatāraṇyam eva ca*

*bhāviṣṇus*—the future; *tvaṁ*—You are; *sahiṣṇus*—the most patient and tolerant; *tvaṁ*—You are; *bhrajiṣṇur*—the most glorious; *jiṣṇur eva ca*—and certainly always victorious; *pṛthivim*—the Earth; *antarīkṣaṁ*—the sky; *tvaṁ*—You are; *parvatāraṇyam eva ca*—and even the mountains and forests.

**You are the future, You are the most patient and tolerant, the most glorious, and certainly always victorious. You are the Earth, the sky, and even the mountains and forests.**

कलाकाष्ठा विलिप्तत्वं मुहूर्तप्रहरादिकम् ।
अहोरात्रं त्रिसन्ध्या च पक्षमासर्तुवत्सरः ॥ ८९ ॥

89. *kalā-kāṣṭhā viliptatvaṁ muhūrta-praharādikam*
*aho-rātraṁ tri-sandhyā ca pakṣa-māsartu-vatsaraḥ*

*kalā*—expansion of an expansion of the Lord; *kāṣṭhā*—a Vedic unit of time, about 8 seconds; *vilipta*—a Vedic unit of time; *tvaṁ*—You are; *muhūrta*—a Vedic unit of time, about 90 minutes; *prahara*—a Vedic unit of time, about 3 hours; *adikam*—symptoms; *aho-rātraṁ*—day and night; *tri-sandhyā*—sunrise, noon and sunset; *ca*—and; *pakṣa*—the fortnights; *māsa*—the months; *ṛtu*—the seasons; *vatsaraḥ*—and the year.

**You expand Your expansions as the various units of time from the *kāṣṭhā* to the *prahara*, whose symptoms are the day and night, the three junctions of the day (sunrise, noon and sunset), the bright and dark fortnights, the months, the seasons and the year.**

युगादिर्युगभेदस्त्वं सम्युगे युगसन्धायाः ।
नित्यं नैमित्तिकं दैनं महाप्र्यमेव च ॥ ९० ॥

90. *yugādir yuga-bhedas tvaṁ samyuge yuga-sandhāyāḥ*
*nityaṁ naimittikaṁ dainaṁ mahā-prlayam eva ca*

*yugādi*—the larger divisions of time beginning with the *yuga; yugabhedas*—the different *yugas; tvaṁ*—You are; *samyuge yugasandhāyāḥ*—the junctions of all the *yugas; nitya*—regular annihilations;

*naimittikaṁ*—annihilations under special conditions; *dainaṁ*—the annihilation at the end of the day of Brahmā; *mahāpralayam*—the total annihilation of the material universe; *eva ca*—and especially.

**You are the larger divisions of time beginning with the four *yugas*—Satya, Dvāpara, Treta and Kali—including the junctions between the *yugas*. You are also the different kinds of annihilations, from the regular annihilations at the change of Manus, to annihilations under special conditions, the annihilations at the end of each day of Brahmā, and especially the total annihilation at the end of the material universe.**

कारणं करणं कर्ता भर्ता हर्ता त्वमीश्वरः ।
सत्कर्ता सत्कृतिर्गोप्ता सच्चिदानन्दविग्रहः ॥ ९१ ॥

*91. kāraṇaṁ karaṇaṁ kartā bhartā hartā tvam īśvaraḥ*
*sat-kartā sat-kṛtir goptā sac-cid-ānanda-vigrahaḥ*

*kāraṇaṁ*—the primary cause; *karaṇaṁ*—the instrumental cause; *kartā*—the creator; *bhartā*—the maintainer; *hartā*—the remover; *tvam*—You are; *īśvaraḥ*—the controller; *sat-kartā*—the source of truth; *sat-kṛtir*—the doer of good; *goptā*—the protector; *sac-cid-ānanda-vigrahaḥ*—the Lord whose form is eternal, full of bliss and knowledge.

**You are the primary cause, the instrumental cause, the creator and maintainer of this universe, and You are the remover of all sins from Your devotees. You are the controller of everything, the source of all truth, the doer of all good, the protector of the surrendered souls, and the Lord whose eternal form is full of bliss and knowledge.**

प्राणस्त्वं प्रानिणं प्रत्यागात्मा त्वं सर्वदेहिनाम् ।
सुज्योतिस्त्वं परंज्योतिरात्मज्योतिः सनातनः ॥ ९२ ॥

*92. prāṇas tvaṁ prāniṇaṁ pratyag ātmā tvaṁ sarva-dehinām*
*su-jyotis tvaṁ paraṁ-jyotir ātma-jyotiḥ sanātanaḥ*

*prāṇas*—life; *tvaṁ*—You are; *prāniṇaṁ*—of all that lives; *pratyag ātmā*—the Supersoul; *tvaṁ*—You are; *sarva-dehinām*—of all who are embodied; *su-jyotis*—self-effulgence; *tvaṁ*—You are; *paraṁ-jyotir*—Supreme effulgence; *ātma-jyotiḥ*—spiritual effulgence; *sanātanaḥ*—eternal.

**You are the life of all that lives, and You are the Supersoul; You are the self-effulgent splendor of all living souls; You are the eternal, Supreme spiritual effulgence.**

ज्योतिर्लोकस्वरूपस्त्वं त्वं ज्योतिर्ज्योतिषां पतिः ।
स्वाहाकारः स्वधाकारो वषत्कारः कृपाकरः ॥ ९३ ॥

*93. jyotir loka-svarūpas tvaṁ tvaṁ jyotir jyotiṣāṁ patiḥ*
*svāhā-kāraḥ svadhā-kāro vaṣat-kāraḥ kṛpākaraḥ*

*jyotir*—spiritual effulgence; *loka-svarūpas*—the form of all the worlds; *tvaṁ*—You are; *tvaṁ*—You are; *jyotir*—the effulgence; *jyotiṣāṁ*—of all effulgences; *patiḥ*—the Master; *svāhā-kāraḥ*—the sacred word *svāhā; svadhā-kāro*—the sacred word *svadhā; vaṣatkāraḥ*—the sacred word *vaṣāt; kṛpa-akaraḥ*—reservoir of mercy.

**You are the *brahmajyoti* spiritual effulgence, and the form of all the worlds (*viraṭ-rūpa*). You are the effulgence of all effulgent things, the Master of the sacred words *svāhā* (the sacrificial hymns), *svadhā* (the sacrificial ingredients) and *vaṣāt* (the altar of sacrifice), and the reservoir of mercy.**

ञ्न्तकारो निराकारो वेगकारश्च शङ्करः ।
अकारादिहकारान्त ओम्कारो लोककारकः ॥ ९४ ॥

*94. hanta-kāro nirākāro vega-kāraś ca śaṅkaraḥ*
*akārādi-hakārānta omkāro loka-kārakaḥ*

*hanta-kāro*—the sacred word *hanta; nirākāro*—without material form; *vega-kāraś*—the fastest and most powerful; *ca*—and; *śaṅkaraḥ*—auspicious; *akārādi-hakārānta*—the entire Sanskrit alphabet from *a* to *ḥ; omkāro*—the sacred syllable *oṁ; lokakārakaḥ*—the creator of the worlds.

**You are the sacred word *hanta* (affirmation of a blessing), You are without material form, and the fastest, most powerful and auspicious person. You are the entire Sanskrit alphabet from *a* to *ḥ*, the sacred syllable *oṁ*, and the creator of the worlds.**

एकात्मा त्वमनेकात्मा चतुरात्मा चतुर्भुजः ।
चतुर्मूर्तिश्चतुर्दंष्ट्रश्चतुर्वेदमयोत्तमः ॥ ९५ ॥

*95. ekātmā tvam anekātmā catur-ātmā catur-bhujaḥ*
*catur-mūrtic catur-daṁṣṭraś catur-veda-mayottamaḥ*

*ekātmā*—one Supersoul; *tvam*—You are; *anekātmā*—in many souls; *catur-ātmā*—the four principal expansions; *catur-bhujaḥ*—four arms; *catur-mūrtic*—four forms; *catur-daṁṣṭraś*—four teeth; *catur-vedamayottamaḥ*—the four *Vedas* personified.

**You are the one Supreme Personality of Godhead, the Supersoul in all bodies; You appear in many forms and expansions, such as the four forms of the *catur-vyūha* (Balaram, Saṅkarṣana, Pradyumna and Aniruddha) with four arms; You appear in four forms, with four teeth, as the four *Vedas* personified.**

लोकप्रियो लोकगुरुर्लोकेशो लोकनायकः ।
लोकसाक्षी लोकपतिर्लोकात्मा लोकलोचनः ॥ ९६ ॥

*96. loka-priyo loka-gurur lokeśo loka-nāyakaḥ*
*loka-sākṣī loka-patir lokātmā loka-locanaḥ*

*loka-priyo*—dear to the worlds; *loka-gurur*—spiritual master of the worlds; *lokeśo*—first among the worlds; *loka-nāyakaḥ*—leader of the worlds; *loka-sākṣī*—witness of the worlds; *loka-patir*—the father of the worlds; *lokātmā*—the soul of the worlds; *loka-locanaḥ*—the eye of the worlds.

**You are dear to the worlds, the spiritual master of the worlds, the Master of the worlds, the leader of the worlds, the witness of the worlds, the Father of the worlds, the Supersoul of the worlds, and the eye of the worlds.**

लोकधारो बृहल्लोको लोकालोकमयो विभुः ।
लोककर्ता विश्वकर्ता कृतावर्ताः कृतागमः ॥ ९७ ॥

97. *loka-dhāro bṛhal-loko lokāloka-mayo vibhuḥ*
*loka-kartā viśva-kartā kṛtāvartāḥ kṛtāgamaḥ*

*loka-dhāro*—You are the maintainer of the worlds; *bṛhal-loko*—the Universal Form; *lokāloka-mayo*—the form of the Lokāloka Mountain; *vibhuḥ*—all-powerful; *loka-kartā*—the Creator of the worlds; *viśva-kartā*—the Creator of the universe; *kṛtāvartāḥ*—Creator of the whirlpool of material existence; *kṛtāgamaḥ*—Creator of this temporary world.

**You are the maintainer of the worlds, the Universal Form, and the form of the insurpassable Lokāloka Mountain at the border of the universe. You are the all-powerful Creator of the three worlds, the Creator of the material universe, this temporary world, the illusory whirlpool of material existence.**

आदिस्त्वमनन्तस्त्वमभूतोभूतविग्रहः ।
स्तुतिः स्तुत्यः स्तवप्रीतः स्तोता नेता नियामकः ॥ ९८ ॥

98. *anādis tvam anantas tvam abhūtobhūtavigrahaḥ*
*stutiḥ stutyaḥ stava-prītaḥ stotā netā niyāmakaḥ*

*anādi*—beginningless; *tvam*—You are; *anantas*—endless; *tvam*—You are; *abhūta*—uncreated; *bhūta-vigrahaḥ*—the form of all existence; *stutiḥ*—prayers; *stutyaḥ*—the object of prayers; *stava-prītaḥ*—pleased by prayer; *stotā*—glorification; *netā*—leader; *niyāmakaḥ*—supreme controller.

**You are beginningless, and You are endless. You were never created, and You are the form of all existence. You are the prayers Your devotees offer to You, and You are the object of Your devotees' prayers. You are pleased by Your devotees' prayers, and in return You glorify Your devotees. You are the supreme leader and supreme controller.**

त्वं गतिस्त्वं मतिर्मह्यं पिता माता गुरुः सखा ।
सुहृदश्चात्मरूपस्त्वं त्वं विना नास्ति मे गतिः ॥ ९९ ॥

99. *tvaṁ gatis tvaṁ matir mahyaṁ pitā mātā guruḥ sakhā*
*suhṛdaś cātma-rūpas tvaṁ tvaṁ vinā nāsti me gatiḥ*

*tvaṁ*—You are; *gati*—goal; *tvaṁ*—You are; *matir*—object of meditation; *mahyaṁ*—my; *pita*—Father; *mātā*—Mother; *guru*—Spiritual Master; *sakhā*—Friend; *suhṛdaś*—Well-wisher; *ca*—also; *ātma-rūpa*—Supersoul; *tvaṁ*—You are; *tvaṁ*—You are; *vinā*—without; *na*—no; *asti*—auspicious future; *me*—me; *gatiḥ*—goal.

**You are my goal, and You are my object of meditation. You are my Father, my Mother, my Spiritual Master, my Friend, my Well-wisher and my Supersoul. Without You I have no auspicious future or goal of life.**

नमस्ते मन्त्ररूपाय अस्त्ररूपाय ते नमः ।
बहुरूपाय रूपाय पञ्चरूपधराय च ॥ १०० ॥

*100. namas te mantra-rūpaya astra-rūpaya te namaḥ*
*bahu-rūpaya rūpaya pañca-rūpa-dharāya ca*

*namas te*—I offer my humble obeisances unto You; *mantra-rūpaya*—unto the form of the *mantras; astra-rūpaya*—unto the form of celestial weapons; *te namaḥ*—obeisances unto You; *bahu-rūpaya*—unto many forms; *rūpaya*—unto the transcendental form; *pañca-rūpa-dharāya ca*—and unto Him who appears in five forms.

**I offer my humble obeisances unto You, who are the personification of the sacred mantras and of weapons. Obeisances unto You, O Lord who appears in many forms, whose form is always transcendental, and who appears in five forms (as Mahā-saṅkarṣaṇa, Kāraṇābdhiśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī and Śeṣa, or as Lord Caitanya, Prabhu Nityānanda, Śrī Ādvaita, Gadādhāra and Śrīvāsa).**

भद्ररूपाय रूटाय योगरूपाय योगिने ।
समरूपाय योगाय योगपीठस्थिताय च ॥ १०१ ॥

*101. bhadra-rūpaya rūṭaya yoga-rūpaya yogine*
*sama-rūpaya yogāya yoga-pīṭha-sthitāya ca*

*bhadra-rūpaya*—unto the auspicious form; *rūṭaya*—unto the Vedic mantras; *yoga-rūpaya*—unto the form of yoga; *yogine*—unto the *yogi; sama-rūpaya*—unto He whose form is graceful; *yogāya*—unto *yoga; yoga-pīṭha-sthitāya ca*—and unto the most sacred of sacred places.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, whose form is auspicious. You are the Vedic *mantras* personified, You are *yoga* personified, and You are the greatest *yogi;* Your transcendental form is graceful, You are *yoga* personified, and You stay in the most sacred of sacred places.**

योगगम्याय सौम्याय ध्यानगम्याय ध्यायिने ।
ध्येयगम्याय धाम्ने च धामाधिपतये नमः ॥ १०२ ॥

*102. yoga-gamyāya saumyāya dhyāna-gamyāya dhyāyine*
*dhyeya-gamyāya dhāmne ca dhāmādhipataye namaḥ*

*yoga-gamyāya*—unto Him who is attained by *yoga* practice; *saumyāya*—unto the handsome and gentle Lord; *dhyāna-gamyāya*—unto Him who is attained by meditation; *dhyāyine*—unto the object of meditation; *dhyeya-gamyāya*—unto Him who is attained by thinking of God; *dhāmne*—unto the spiritual world; *ca*—and; *dhāmādhipataye*—unto the Ruler of the spiritual world; *namaḥ*—I offer my humble obeisances.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who is attained by *yoga* practice, unto the handsome and gentle Lord, who is attained by meditation, who is the object of meditation, who is attained by thinking of God, who is the spiritual world and the Ruler of the spiritual world.**

धराधरार्घधर्माय धारणाभिरताय च ।
नमो धात्रे च सन्धात्रे विधात्रे च धराय च ॥ १०३ ॥

*103. dharādharāgha-dharmāya dhāraṇābhiratāya ca*
*namo dhātre ca sandhātre vidhātre ca dharāya ca*

*dharādharāgha-dharmāya*—unto the remover of sins; *dhāraṇābhiratāya*—unto Him who is attained by meditation on the proper conception of God; *ca*—and; *namo*—obeisances; *dhātre ca*—and unto the support; *sandhātre*—unto Him who gives support; *vidhātre ca*—and unto the Controller of the universe; *dharāya ca*—and unto the earthly planets.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the remover of sins, who is attained by meditation on the proper conception of God, and is the support of the universe, who supports His devotees, is the Controller of the universe and the earthly planets personified.**

दमोदराय दान्ताय दानवान्तकराय च ।
नमः संसारवैद्याय भेषजाय नमो नमः ॥ १०४ ॥

*104. dāmodarāya dāntāya dānavānta-karāya ca*
*namaḥ saṁsāra-vaidyāya bheṣajāya namo namaḥ*

*dāmodarāya*—unto Him whose waist was bound with a rope; *dāntāya*—unto the peaceful and self-controlled; *dānavānta-karāya ca*—and unto Him who kills the demons; *namaḥ*—I offer my humble obeisances; *saṁsāra-vaidyāya*—unto the physician who cures the disease of repeated birth and death; *bheṣajāya*—unto the physician; *namo namaḥ*—I offer my respectful obeisances again and again.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, whose waist was bound with a rope, unto the peaceful and self-controlled Lord who kills the demons, and unto the physician who cures the disease of repeated birth and death. Unto this transcendental physician I offer my respectful obeisances again and again.**

सीरध्वजाय शीताय वातायाप्रमिताय च ।
सारस्वताय संसारनाशनायाक्षमालिने ॥ १०५ ॥

*105. sīra-dhvajāya śītāya vātāyāpramitāya ca*
*sārasvatāya saṁsāranāśanāyākṣa-māline*

*sīra-dhvajāya*—unto Him whose flag is marked with a plow; *śītāya*—unto the cold season; *vātāya*—unto the wind; *apramitāya ca*—and unto the immeasurable; *sārasvatāya*—unto scholarship; *saṁsāranāśanāya*—unto Him who puts and end to repeated birth and death; *akṣa-māline*—unto Him who wears a necklace of *akṣa* beads.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, whose flag is marked with a plow, who is winter personified, who is the wind, and unto the immeasurable Lord of Vedic scholarship, who puts and end to repeated birth and death, and who wears a necklace of *akṣa* beads.**

असिचर्मधरायैव षट्कर्मनिरताय च ।
विकर्माय सुकर्माय परकर्मविधायते ॥ १०६ ॥

*106. asi-carma-dharāyaiva ṣaṭ-karma-niratāya ca*
*vikarmāya sukarmāya para-karma-vidhāyate*

*asi-carma-dharāya*—unto Him who holds a sword and shield; *eva*—certainly; *ṣaṭ-karma-niratāya ca*—and unto Him who is expert in the six pious deeds; *vikarmāya*—unto Him who is free from karma; *sukarmāya*—unto Him whose deeds are glorious; *para-karmavidhāya te*—unto You whose activities are transcendental.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who holds a sword and shield, and who is certainly most expert in the six pious deeds (Vedic scholarship, performance of austerity, accumulation of wealth by honest work, personal beauty, maintenance of youth and creation of exalted progeny), who is free from karma, whose deeds are all glorious, and whose activities are all transcendental.**

सुशर्मणे मन्मथाय नमो वर्माय वर्मिणे ।
करिचर्मवसानाय करालवदनाय च ॥ १०७ ॥

*107. suśarmaṇe manmathāya namo varmāya varmiṇe*
*kari-carma-vasānāya karāla-vadanāya ca*

*suśarmaṇe*—unto the most auspicious; *manmathāya*—unto Kāmadeva; *namo*—I offer my humble obeisances; *varmāya*—unto the armor; *varmiṇe*—unto Him who wears armor; *kari-carma-vasānāya*—unto Him who wears a suit of armor; *karāla-vadanāya ca*—and unto Him who wears golden armor.

**I offer my humble obeisances unto the most auspicious Lord Nṛsiṁhadeva, the transcendental Cupid, who is the protective force of armor, and who wears a suit of golden armor covering His skin.**

कवये पद्मगर्भाय भूतगर्भघृणानिधे ।
ब्रह्मगर्भाय गर्भाय बृहद्गर्भाय धूर्जिते ॥ १०८ ॥

*108. kavaye padma-garbhāya bhūta-garbha-ghṛṇā-nidhe*
*brahma-garbhāya garbhāya bṛhad-garbhāya dhūrjite*

*kavaye*—unto the best of philosophers; *padma-garbhāya*—unto Him who gave birth to Brahmā in a lotus flower; *bhūta-garbha-ghṛṇānidhe*—unto Him who gave birth to all living beings; *brahmagarbhāya*—unto Him who gave birth to Brahmā; *garbhāya*—unto birth; *bṛhad-garbhāya*—unto the great birth; *dhūrjite*—unto the Conqueror of all.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, the best of philosophers, who gave birth to Lord Brahmā in a lotus flower, and who gave spiritual birth to all living beings, who is birth personified, who gave birth to all existence, and is the conqueror of all.**

नमस्ते विश्वगर्भाय श्रीगर्भाय जितारये ।
नमो हिरण्यगर्भाय हिरण्यकवचाय च ॥ १०९ ॥

*109. namas te viśva-garbhāya śrī-garbhāya jitāraye*
*namo hiraṇyagarbhāya hiraṇya-kavacāya ca*

*namas te*—I offer my respectful obeisances unto You; *viśvagarbhāya*—unto the Creator of the universes; *śrī-garbhāya*—unto the Creator of beauty; *jitāraye*—unto the Warrior who defeats His enemies; *namo*—obeisances; *hiraṇyagarbhāya*—unto the universal form; *hiraṇya-kavacāya ca*—unto Him who is covered with golden armor.

**I offer my respectful obeisances unto You, O Lord Nṛsiṁhadeva, creator of the universes, creator of all beauty. Obeisances unto the Warrior who always defeats His enemies, unto the universal form, and unto the Lord who is covered with golden armor.**

हिरण्यवर्नदेहाय हिरण्याक्षविनाशिने ।
हिरण्यकसिपोर्हन्त्रे हिरण्यनयनाय च ॥ ११० ॥

*110. hiraṇya-varna-dehāya hiraṇyākṣa-vināśine*
*hiraṇyakasipor-hantre hiraṇya-nayanāya ca*

*hiraṇya-varna-dehāya*—unto Him whose form is golden; *hiraṇyākṣavināśine*—unto Him who killed Hiraṇyākṣa; *hiraṇyakasipor-hantre*—unto Him who killed Hiraṇyakasipu; *hiraṇya-nayanāya ca*—unto Him who has golden eyes.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, whose form is golden, who killed the powerful demons Hiraṇyākṣa and Hiraṇyakasipu, and who has golden eyes.**

हिरण्यरेतसे तुभ्यं हिरण्यवदनाय च ।
नमो हिरण्यशृङ्गाय निशशृङ्गाय शृङ्गिने ॥ १११ ॥

*111. hiraṇya-retase tubhyaṁ hiraṇya-vadanāya ca*
*namo hiraṇya-śṛṅgāya niśa-śṛṅgāya śṛṅgine*

*hiraṇya-retase*—unto Him whose semen is golden; *tubhyaṁ*—unto You; *hiraṇya-vadanāya ca*—and unto Him whose face is golden; *namo*—obeisances; *hiraṇya-śṛṅgāya*—unto Him whose horn is golden; *niśa-śṛṅgāya*—unto the night-horn; *śṛṅgine*—unto the peak.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, whose semen is golden, and whose face is golden. Obeisances unto You whose golden night-horn (genital) is as great as a mountain peak.**

भैरवाय सुकेशाय भीषणायान्त्रिमालिने ।
चण्डाय रुण्डमालाय नमो दण्डधराय च ॥ ११२ ॥

*112. bhairavāya sukeśāya bhīṣaṇāyāntri-māline*
*caṇḍāya ruṇḍa-mālāya namo daṇḍa-dharāya ca*

*bhairavāya*—unto the ghastly Lord; *sukeśāya*—unto Him whose mane is graceful; *bhīṣaṇāya*—unto the fearsome Lord; *antri-māline*—unto Him who wears a garland of intestines; *caṇḍāya*—unto the ferocious Lord; *ruṇḍa-mālāya*—unto Him who wears a garland of skulls; *namo*—obeisances; *daṇḍa-dharāya ca*—and unto Him who holds a staff.

**I offer my respectful obeisances unto the ghastly form of Lord Nṛsiṁhadeva, whose mane is graceful, unto the fearsome Lord who wears a garland of intestines, unto the ferocious Lord who wears a garland of skulls. Obeisances unto Him who holds a staff.**

अखण्डतत्त्वरूपाय कमण्डलुधराय च ।
नमस्ते खण्डसिंहाय सत्यसिंहाय ते नमः ॥ ११३ ॥

*113. akhaṇḍa-tattva-rūpaya kamaṇḍalu-dharāya ca*
*namas te khaṇḍa-siṁhāya satya-siṁhāya te namaḥ*

*akhaṇḍa-tattva-rūpaya*—unto the Absolute Truth; *kamaṇḍaludharāya ca*—and unto Him who holds a waterpot; *namas te*—obeisances unto You; *khaṇḍa-siṁhāya*—unto the great Lion; *satyasiṁhāya*—unto the transcendental Lion; *te namaḥ*—obeisances unto You.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, the Absolute Truth, who holds a waterpot. Obeisances unto You, O great transcendental lion!**

नमस्ते श्वेतसिंहाय पीतसिंहाय ते नमः ।
नीलसिंहाय नीलाय रक्तसिंहाय ते नमः ॥ ११४ ॥

*114. namas te śveta-siṁhāya pīta-siṁhāya te namaḥ*
*nīla-siṁhāya nīlāya rakta-siṁhāya te namaḥ*

*namas te*—I offer my respectful obeisances unto You; *śvetasiṁhāya*—unto the white Lion; *pīta-siṁhāya*—unto the yellow Lion; *te namaḥ*—I offer my respectful obeisances unto You; *nīla-siṁhāya*—unto the black Lion; *nīlāya*—unto the bluish-black; *rakta-siṁhāya*—unto the red Lion; *te namaḥ*—I offer my respectful obeisances unto You.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, who appears in different forms as a white Lion or a yellow Lion. I offer my respectful obeisances unto You, who appears as a black**

**Lion, and unto the spiritual bluish-black color of Your transcendental form. I offer my respectful obeisances unto You in Your form as a red Lion.**

नमो हारिद्रसिंहाय धूम्रसिंहाय ते नमः ।
मूलसिंहाय मूलाय बृहत्सिंहाय ते नमः ॥ ११५ ॥

*115. namo hāridra-siṁhāya dhūmra-siṁhāya te namaḥ*
*mūla-siṁhāya mūlaya bṛhat-siṁhāya te namaḥ*

*namo*—obeisances; *hāridra-siṁhāya*—unto the turmeric-colored Lion; *dhūmra-siṁhāya*—unto smoky-colored Lion; *te namaḥ*—I offer my respectful obeisances unto You; *mūla-siṁhāya*—unto the Root of all lions; *mūlaya*—unto the root of existence; *bṛhat-siṁhāya*—unto the great Lion; *te namaḥ*—I offer my respectful obeisances unto You.

**Obeisances unto You, Lord Nṛsiṁhadeva, who appears as a turmeric-colored Lion and a smoky-colored Lion. I offer my respectful obeisances unto You, the root of all lions and the root of all existence. O great Lion, I offer my respectful obeisances unto You!**

पातालस्थितसिंहाय नमो पर्वतवासिने ।
नमो जलस्थसिंहाय अन्तरिक्षस्थिताय च ॥ ११६ ॥

*116. pātāla-sthita-siṁhāya namo parvata-vāsine*
*namo jala-stha-siṁhāya antarikṣa-sthitāya ca*

*pātāla-sthita-siṁhāya*—unto the Lion situated in Pātālaloka; *namo*—obeisances; *parvata-vāsine*—unto the Lion in the mountains; *namo*—obeisances; *jala-stha-siṁhāya*—unto the Lion in the waters; *antarikṣasthitāya ca*—and unto the Lion in the sky.

**Obeisances unto the Lion situated in Pātālaloka; obeisances unto the Lion in the mountains; obeisances unto the Lion in the waters, and unto the Lion in the sky!**

कालाग्निरुद्रसिंहाय चण्डसिंहाय ते नमः
अनन्तसिंहसिंहाय अनन्तगतये नमः ॥ ११७ ॥

*117. kālāgni-rudra-siṁhāya caṇḍa-siṁhāya te namaḥ*
*ananta-siṁha-siṁhāya ananta-gataye namaḥ*

*kālāgni-rudra-siṁhāya*—unto the angry Lion in the fire of time; *caṇḍa-siṁhāya*—unto the ferocious Lion; *te namaḥ*—I offer my respectful obeisances unto You; *ananta-siṁha-siṁhāya*—unto the limitless Lion of lions; *ananta-gataye*—unto the Goal who has no limit; *namaḥ*—I offer my humble obeisances.

**I offer my respectful obeisances unto You, O Lord Nṛsiṁhadeva, ferocious Lion, the angry Lion in the fire of time. I offer my humble obeisances unto You, O limitless Lion of lions, limitless transcendental Goal of all transcendentalists!**

नमो विचित्रसिंहाय बहुसिंहस्वरूपिने ।
अभयङ्करसिंहाय नरसिंहाय ते नमः ॥ ११८ ॥

*118. namo vivitra-siṁhāya bahu-siṁha-svarūpine*
*abhayaṅkara-siṁhāya narasiṁhāya te namaḥ*

*namo*—obeisances; *vivitra-siṁhāya*—unto the wonderful Lion; *bahusiṁha-svarūpine*—in the form of a great Lion; *abhayaṅkarasiṁhāya*—unto the Lion who gives fearlessness; *narasiṁhāya*—unto Lord Nṛsiṁha; *te namaḥ*—I offer my humble obeisances unto You.

**I offer my humble obeisances unto the wonderful Lion, the Supreme Lord in the form of a great Lion. I offer my humble obeisances unto You, O Lord Nṛsiṁha, the transcendental Lion who gives fearlessness to His devotees!**

नमोऽस्तु सिंहराजाय नरसिंहाय ते नमः ।
साप्ताब्धिमेखलायैव सत्यसत्यस्वरूपिणे ॥ ११९ ॥

*119. namo'stu siṁha-rājāya narasiṁhāya te namaḥ*
*sāptābdhi-mekhalāyaiva satya-satya-svarūpine*

*namo'stu*—I offer my respectful obeisances unto You; *siṁha-rājāya*—unto the King of all lions; *narasiṁhāya*—unto the half-man, half-lion form; *te namaḥ*—I offer my respectful obeisance unto You; *sāptābdhi-mekhalāyaiva*—unto the earth, which wears the seven oceans like a belt; *satya-satya-svarūpine*—unto the form of the transcendental Absolute Truth.

**I offer my respectful obeisances unto You, O Lord Narasiṁha, the King of all lions. I offer my respectful obeisance unto You in Your form of the earth, which wears the seven oceans like a belt; You are the transcendental form of the Absolute Truth.**

सप्तलोकान्तरस्थाय सप्तस्वरनयाय च ।
सप्तार्चिःरूपदंष्ट्राय सप्ताश्वरथरूपिणे ॥ १२० ॥

*120. sapta-lokāntara-sthāya sapta-svara-nayāya ca*
*saptārciḥ-rūpa-daṁṣṭrāya saptāśva-ratha-rūpine*

*sapta-lokāntara-sthāya*—unto Him who stays in the seven worlds; *sapta-svara-nayāya ca*—and unto Him who is glorified by songs composed of seven transcendental notes; *saptārciḥ-rūpa-daṁṣṭrāya*—unto Him whose teeth are as splendid as seven suns; *saptāśva-ratharūpine*—unto Him whose form is as gigantic as seven horse-drawn chariots.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who appears in the seven worlds, whose devotees glorify Him with songs composed of seven transcendental notes, whose teeth are as splendid as seven suns, and whose form is as gigantic as seven horse-drawn chariots.**

सप्तवायुस्वरूपाय सप्तच्छन्दोमयाय च ।
स्वच्छाय स्वच्छरूपाय स्वच्छन्दाय च ते नमः ॥ १२१ ॥

*121. sapta-vāyu-svarūpaya sapta-cchando-mayāya ca*
*svacchāya svaccha-rūpaya svacchandāya ca te namaḥ*

*sapta-vāyu-svarūpaya*—unto Him who is like the seven winds; *saptacchando-mayāya ca*—and unto Him who is glorified by prayers in the seven meters; *svacchāya*—unto the pure Lord; *svaccha-rūpaya*—unto the form of purity; *svacchandāya ca*—and unto the supremely independent Lord; *te namaḥ*—I offer my respectful obeisances unto You.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, whose transcendental form is as strong as the seven winds, whose pure devotees glorify Him by prayers in the seven Sanskrit meters, unto the pure Lord who is the very form of purity, and who is supremely independent.**

श्रीवत्साय सुवेधाय श्रुतये श्रुतिमूर्तये ।
शुचिश्रवाय शूराय सुप्रभाय सुधन्विने ॥ १२२ ॥

*122. śrīvatsāya suvedhāya śrutaye śruti-mūrtaye*
*śuci-śravāya cūraya su-prabhāya su-dhanvine*

*śrīvatsāya*—unto the Lord who is marked with the Śrīvatsa; *suvedhāya*—unto Him who is decorated with earrings; *śrutaye*—unto the *Vedas; śruti-mūrtaye*—unto the form of the *Vedas; śuci-śravāya*—unto Him whose fame is spotless; *cūraya*—unto the heroic Lord; *suprabhāya*—unto the effulgent Lord; *su-dhanvine*—unto the Lord who carries a great bow.

**I offer my respectful obeisances unto Lord Nṛsiṁha, who is decorated with the mark of Śrīvatsa and with beautiful earrings, who is the compiler and knower of the *Vedas*, and who is the very personification of the *Vedas*, whose fame is spotless, and unto the heroic, effulgent Lord who carries a great bow.**

शुभ्राय सुरनाथाय सुप्रभाय शुभाय च ।
सुदर्शनाय सूक्ष्माय निरुक्ताय नमो नमः ॥ १२३ ॥

*123. śubhrāya sura-nāthāya su-prabhāya śubhāya ca*
*sudarśanāya sūkṣmaya niruktāya namo namaḥ*

*śubhrāya*—unto the glorious Lord; *sura-nāthāya*—unto the Master of the demigods; *su-prabhāya*—unto the rays of the *brahmajyoti; śubhāya ca*—and unto the auspicious Lord; *sudarśanāya*—unto the handsome Lord; *sūkṣmaya*—unto the subtle Lord; *niruktāya*—unto the eloquent Lord; *namo namaḥ*—I offer my respectful obeisances again and again.

**I offer my respectful obeisances again and again unto the glorious Lord Nṛsiṁhadeva, the Master of the demigods, from whose transcendental body emanate the effulgent rays of the *brahmajyoti*; and unto the auspicious, handsome Lord, whose subtle intelligence is the source of all eloquence.**

सुप्रभाय स्वभावाय भावाय विभवाय च ।
सुशाखाय विशाखाय सुमुखाय मुखाय च ॥ १२४ ॥

*124. su-prabhāya svabhāvāya bhāvāya vibhavāya ca*
*suśākhāya viśākhāya sumukhāya mukhāya ca*

*su-prabhāya*—unto the naturally effulgent Lord; *svabhāvāya*—unto the spiritual Lord; *bhāvāya*—unto the eternally existing Lord; *vibhavāya*—unto the Cause of spiritual love; *ca*—and; *suśākhāya*—unto the handsome Lord; *viśākhāya*—unto the perfect and complete Lord; *sumukhāya*—unto the Lord with a handsome face; *mukhāya ca*—and unto the First of all.

**I offer my humble obeisances unto the naturally effulgent Lord Nṛsiṁhadeva, who is the all-spiritual, eternally-existing cause of spiritual love; and unto the handsome Lord, the perfect and complete Personality of Godhead, who has a handsome face, and who is the first of all beings.**

सुनखाय सुदंष्ट्राय सुरथाय सुधाय च ।
संख्याय सुरमुख्याय प्रख्यताय प्रभाय च ॥ १२५ ॥

*125. su-nakhāya su-daṁṣṭrāya surathāya sudhāya ca*
*saṅkhyāya sura-mukhyāya prakhyatāya prabhāya ca*

*su-nakhāya*—unto the Lord whose claws are glorious; *su-daṁṣṭrāya*—unto Him whose teeth are glorious; *surathāya*—unto the great chariot; *sudhāya ca*—and unto the Lord who is like nectar; *saṅkhyāya*—unto the Lord who is described by Saṅkhya philosophy; *sura-mukhyāya*—unto the Leader of the demigods; *prakhyatāya*—unto the all-famous Lord; *prabhāya ca*—unto the sunshine.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, whose claws are glorious, whose teeth are glorious, who is like a great chariot; and unto the nectarean Lord who is described by Saṅkhya philosophy, who is the leader of the demigods, and whose unlimited fame is spread all over the universe like the sunshine.**

नमः खट्वाङ्गहस्ताय खेटमुद्गरपाणये ।
खगेन्द्राय मृगेन्द्राय नागेन्द्राय दृधाय च ॥ १२६ ॥

*126. namaḥ khaṭvaṅga-hastāya kheṭa-mudgara-pāṇaye*
*khagendrāya mṛgendrāya nāgendrāya dṛdhāya ca*

*namaḥ*—I offer my humble obeisances; *khaṭvaṅga-hastāya*—unto the Lord who holds the Khaṭvānga staff; *kheṭa-mudgara-pāṇaye*—unto the Lord who holds the Kheṭa-mudgara club; *khagendrāya*—unto the Lord who is carried by Garuḍa; *mṛgendrāya*—unto the great Lion; *nāgendrāya*—unto the King of the Nāgas; *dṛdhāya ca*—and unto the firm and resolute Lord

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who holds the Khaṭvānga staff and the Kheṭa-mudgara club, unto the great Lion who is carried by Garuḍa, and unto the firm and resolute Lord who is the King of the Nāga celestial snakes.**

नागकेयूरहाराय नागेन्द्रायाघमर्दिणे ।
नदीवासाय नागाय नानारूपधराय च ॥ १२७ ॥

*127. nāga-keyūra-hārāya nāgendrāyāgha-mardiṇe*
*nadī-vāsāya nāgāya nānā-rūpa-dharāya ca*

*nāga-keyūra-hārāya*—unto the Lord who wears a necklace and armlets of snakes; *nāgendrāya*—unto Him who is worshiped by the King of snakes; *agha-mardiṇe*—unto the crusher of sins; *nadīvāsāya*—unto Him whose residence is the sacred rivers; *nāgāya*—unto the swift and powerful Lord; *nānā-rūpa-dharāya ca*—and unto the Lord who assumes many forms.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who wears a necklace and armlets of snakes, and who is worshiped by the King of snakes, unto the crusher of sins, whose residence is the sacred rivers and unto the swift and powerful Lord who assumes many forms.**

नागेश्वराय नागाय नमिताय नराय च ।
नागान्तकरथायैव नरनारायणाय च ॥ १२८ ॥

*128. nāgeśvarāya nāgāya namitāya narāya ca*
*nāgānta-karathāyaiva nara-nārāyaṇāya ca*

*nāgeśvarāya*—unto the Ruler of the snakes; *nāgāya*—unto the celestial snakes; *namitāya*—unto the Lord who is worshiped and honored by the devotees; *narāya ca*—unto the Lord who appears in a human-like form; *nāgānta-karathāya*—unto the Lord who rides on Garuḍa; *eva*—certainly; *nara-nārāyaṇāya ca*—unto the Nara-Nārāyaṇa Ṛṣis.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, the ruler of the snakes, who is the celestial snakes personified, who is worshiped and honored by His devotees, who appears in a human-like form, who rides on Garuḍa, and who appears as the Nara-Nārāyaṇa Ṛṣis.**

नमो मत्स्यस्वरुपाय कच्छपाय नमो नमः ।
नमो यज्ञवराहाय नरसिंहाय नमो नमः ॥ १२९ ॥

*129. namo matsya-svarupāya kacchapāya namo namaḥ*
*namo yajña-varāhāya narasiṁhāya namo namaḥ*

*namo*—obeisances unto You; *matsya-svarupāya*—unto Him who appears as the Matsya-avatāra; *kacchapāya*—unto Him who appears as Kūrma-avatāra; *namo namaḥ*—I offer my respectful obeisances again and again; *namo*—obeisances unto You; *yajña-varāhāya*—unto Him who appears as the Yajña-avatāra and the Varāha-avatāra; *narasiṁhāya*—unto Lord Nṛsiṁhadeva; *namo namaḥ*—I offer my respectful obeisances again and again.

**Obeisances unto You, who appear as the Matsya-avatāra; unto You who appear as Kūrma-avatāra, I offer my respectful obeisances again and again; obeisances unto You, who appear as the Yajña-avatāra and the Varāha-avatāra. O Lord Nṛsiṁhadeva, I offer my respectful obeisances again and again!**

वीक्रमाक्रन्तलोकाय वामनाय महाउजसे ।
नमो भार्गवरामाय रावणान्तकराय च ॥ १३० ॥

*130. vikramākranta-lokāya vāmanāya mahāujase*
*namo bhārgava-rāmāya rāvaṇānta-karāya ca*

*vikramākranta-lokāya*—unto Him who crosses over all the worlds; *vāmanāya*—unto Lord Vāmana; *mahāujase*—unto the all-powerful Lord; *namo*—I offer my humble obeisances; *bhārgava-rāmāya*—unto Lord Paraśurāma; *rāvaṇānta-karāya ca*—and unto the Lord who appeared as Rāma to end Rāvaṇa's life.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who crosses over all the worlds, who appeared as Lord Vāmana, unto the all-powerful Lord who appeared as Lord Paraśurāma, and unto the Lord who appeared as Rāma to end Rāvaṇa's life.**

नमस्ते बलरामाय कंसप्राध्वंसकारिणे ।
बुद्धाय बुद्धरूपाय तीक्ष्नरूपाय कल्किने ॥ १३१ ॥

*131. namas te balarāmāya kaṁsa-prādhvaṁsa-kāriṇe*
*buddhāya buddha-rūpaya tīkṣna-rūpaya kalkine*

*namas te*—obeisances unto You; *balarāmāya*—unto Lord Balarāma; *kaṁsa-prādhvaṁsa-kāriṇe*—unto Him who killed Kaṁsa; *buddhāya*—unto Lord Buddha; *buddha-rūpaya*—unto the form of spiritual intelligence; *tīkṣna-rūpaya*—unto the form of ferociousness; *kalkine*—unto Lord Kalki.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, who appears as Lord Balarāma, strongest of the strong, and as Lord Kṛṣṇa to kill the evil Kaṁsa; who appears as Lord Buddha, spiritual intelligence personified, who is ferociousness personified, and who appears at the end of Kali-yuga as Lord Kalki.**

आत्रेयायाग्निनेत्राय कपिलाय द्विजाय च ।
क्षेत्राय पशुपालाय पशुवक्त्राय ते नमः ॥ १३२ ॥

*132. ātreyāyāgni-netrāya kapilāya dvijāya ca*
*kṣetrāya paśu-pālāya paśu-vaktrāya te namaḥ*

*ātreyāya*—unto Lord Dattātreya; *agni-netrāya*—unto Him whose eyes are fire; *kapilāya*—unto Lord Kapila; *dvijāya ca*—unto the leader of the twice-born; *kṣetrāya*—unto the Universal Form; *paśu-pālāya*—unto the protector of the cows; *paśu-vaktrāya*—unto the Lord with a lion's face; *te namaḥ*—I offer my respectful obeisances unto You.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who appeared as Lord Dattātreya, whose eyes are fire, who appeared as Lord Kapila, who is the leader of the twice-born *brāhmaṇas*, who appears as the Universal Form, is the protector of the cows, the Lord with a lion's face.**

गृहस्थाय वनस्थाय यतये ब्रह्मचारिणे ।
स्वर्गापवर्गदात्रे च तद्भोक्त्रे च मुमुक्षवे ॥ १३३ ॥

*133. gṛhasthāya vanasthāya yataye brahmacāriṇe*
*svargāpavarga-dātre ca tad-bhoktre ca mumukṣave*

*gṛhasthāya*—unto the Lord who is worshiped by the *gṛhasthas; vanasthāya*—unto the Lord who is worshiped by the *vānaprasthas; yataye*—unto the Lord who is worshiped by the *sannyasis; brahmacāriṇe*—unto the Lord who is worshiped by the *brahmacārīs; svargāpavarga-dātre ca*—and unto the Lord who gives residence in heaven and liberation; *tad-bhoktre ca*—and unto the Supreme Enjoyer; *mumukṣave*—unto the Lord who yearns to give liberation to the living entities.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the Lord who is worshiped by the *gṛhasthas*, the *vānaprasthas*, the *sannyāsīs* and the *brahmacārīs*, and who awards residence in heaven and liberation, and unto the Supreme Enjoyer, the Lord who yearns to give liberation to the living entities.**

शालग्रामनिवासाय क्षीराब्धिशयनाय च ।
श्रीशैलाद्रिनिवासाय शिलावासाय ते नमः ॥ १३४ ॥

*134. śālagrāma-nivāsāya kṣīrābdhi-śayanāya ca*
*śrī-śailādri-nivāsāya śilā-vāsāya te namaḥ*

*śālagrāma-nivāsāya*—unto the Lord who appears as the Śālagrāma-śilā; *kṣīrābdhi-śayanāya ca*—and unto the Lord who reclines on the Milk Ocean; *śrī-śailādri-nivāsāya*—unto the Lord who resides in Śrī Śaila; *śilā-vāsāya*—unto the Lord who appears as a stone; *te namaḥ*—I offer my respectful obeisances unto You.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, who kindly appears as the Śālagrāma-śilā, who reclines on the Milk Ocean, who resides in Śrī Śaila in Jambudvīpa, and who appears as a stone to accept the worship of His devotees.**

योगिहृत्पद्मवासाय महाहासाय ते नमः ।
गुहावासाय गुह्याय गुप्ताय गुरवे नमः ॥ १३५ ॥

*135. yogi-hṛt-padma-vāsāya mahā-hāsāya te namaḥ*
*guhā-vāsāya guhyāya guptāya gurave namaḥ*

*yogi-hṛt-padma-vāsāya*—unto the Lord who stays in the lotus of the *yogis'* hearts; *mahā-hāsāya*—unto the Lord who loves to smile and laugh; *te namaḥ*—I offer my respectful obeisances unto You; *guhāvāsāya*—unto the Lord who stays in the cave of the heart; *guhyāya*—unto the heart-cave; *guptāya*—unto the hidden Lord; *gurave*—unto the supreme spiritual master; *namaḥ*—I offer my humble obeisances

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, who stay in the lotus of the *yogis'* hearts, who loves to smile and laugh, who stays in the cave of the heart as the Supersoul, who is**

**Himself the heart-cave where He remains hidden. I offer my humble obeisances unto the Lord, who is the supreme spiritual master.**

नमो मूलाधिवासाय नीलवस्त्रधराय च ।
पीतवस्त्राय शस्त्राय रक्तवस्त्रधराय च ॥ १३६ ॥

*136. namo mūladhivasaya nīla-vastra-dharāya ca*
*pīta-vastrāya śastrāya rakta-vastra-dharāya ca*

*namo*—I offer my respectful obeisances; *mūladhivasaya*—unto the Lord who is the root of all existence; *nīla-vastra-dharāya ca*—and unto the Lord who wears blue garments; *pīta-vastrāya*—unto the Lord who wears yellow garments; *śastrāya*—unto Him who is armed with many weapons; *rakta-vastra-dharāya ca*—and unto Him who wears red garments.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who is the root of all existence, and unto the Lord who wears blue garments (Balarāma) and the Lord who wears yellow garments (Kṛṣṇa), unto the Lord who is armed with many weapons, and who wears red garments (Paraśurāma).**

रक्तमालाविभूशाय रक्तगन्धानुलेपिने ।
धुरन्धराय धूर्ताय दुर्धराय धराय च ॥ १३७ ॥

*137. rakta-mālā-vibhūcaya rakta-gandhānulepine*
*dhurandharāya dhūrtaya durdharāya dharāya ca*

*rakta-mālā-vibhūcaya*—unto the Lord who wears a red garland; *rakta-gandhānulepine*—unto the Lord who is anointed with red scents; *dhurandharāya*—unto the maintainer of the earth; *dhūrtaya*—unto the great *Muni*; *durdharāya*—unto the invincible Lord; *dharāya ca*—and unto the earthly planets personified.

**I offer my humble obeisances unto Lord Nṛsiṁha, who wears a red garland, who is anointed with red scents like *kuṅkum* and red cedar, who maintains the earth planet, is an invincible warrior, the greatest muni, and is the earthly planets personified.**

दुर्मदाय दुरान्ताय दुर्धराय नमो नमः ।
दुर्निरीक्ष्याय निष्ठाय दुर्दनाय दुमाय च ॥ १३८ ॥

*138. durmadāya durāntāya durdharāya namo namaḥ*
*durnirīkṣyāya niṣṭhāya durdanāya drumāya ca*

*durmadāya*—unto the madly ferocious Lord; *durāntāya*—unto the infinite Lord; *durdharāya*—unto the invincible Lord; *namo namaḥ*—I offer my respectful obeisances again and again; *durnirīkṣyāya*—unto the Lord who is difficult to see; *niṣṭhāya*—unto the faithful Lord; *durdanāya*—unto the Lord who is difficult to attain; *drumāya ca*—unto the Lord who is like a tree

**I offer my respectful obeisances again and again unto the madly ferocious Lord Nṛsiṁha, the infinite, invincible Lord who is difficult to see, unto the faithful Lord, who is difficult to attain and who is like a great tree where all living entities can take shelter.**

दुर्भेदाय दुराशाय दुर्लभाय नमो नमः ।
दृप्ताय दृप्तवक्त्राय अदृप्तनयनाय च ॥ १३९ ॥

*139. durbhedāya durāśāya durlabhāya namo namaḥ*
*dṛptāya dṛpta-vaktrāya adṛpta-nayanāya ca*

*durbhedāya*—unto the undefeatable Lord; *durāśāya*—unto the Lord who destroys the demons' hopes; *durlabhāya*—unto the Lord who is difficult to attain; *namo namaḥ*—I offer my respectful obeisances again and again; *dṛptāya*—unto the ferocious Lord; *dṛpta-vaktrāya*—unto the Lord with a ferocious face; *adṛpta-nayanāya ca*—unto the Leader of the gentle and humble.

**I offer my respectful obeisances again and again unto the undefeatable Lord Nṛsiṁhadeva, who destroys the demons' hopes, who is difficult to attain, the ferocious Lord with a ferocious face, who is the leader of the gentle and humble devotees.**

ऊन्मत्ताय प्रमत्ताय नमो दैत्यारये नमः ।
रसज्ञाय रसेशाय आरक्तरसनाय च ॥ १४० ॥

*140. unmattāya pramattāya namo daityāraye namaḥ*
*rasajñāya raseśāya ārakta-rasanāya ca*

*unmattāya*—unto the Lord who is like a madman; *pramattāya*—unto the Lord who is like a person that has been driven crazy; *namo*—I offer my respectful obeisances; *daityāraye*—unto the enemy of the demons; *namaḥ*—I offer my respectful obeisances; *rasajñāya*—unto the Lord who is expert at relishing transcendental mellows; *raseśāya*—unto the King of transcendental mellows; *ārakta-rasanāya ca*—and unto the Lord, who does not relish the taste of blood.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who is ecstatically mad with anger, who has been driven crazy by the attacks of the demons upon His pure devotees. I offer my respectful obeisances unto the enemy of the demons, the Lord who is expert at relishing transcendental mellows, who is the King of transcendental mellows and who does not relish the taste of blood.**

पत्याय परितोषाय रथ्याय रसिकाय च ।
ऊर्ध्वकेशोर्ध्वरूपाय नमस्ते चोर्ध्वरेतसे ॥ १४१ ॥

*141. patyāya paritoṣāya rathyāya rasikāya ca*
*ūrdhva-keśordhva-rūpaya namas te cordhva-retase*

*patyāya*—unto the Master; *paritoṣāya*—unto the Lord who is satisfied with transcendental bliss; *rathyāya*—unto the Lord who rides on a chariot; *rasikāya ca*—and unto the Lord who relishes transcendental mellows; *ūrdhva-keśa*—who has a great mane; *ūrdhva-rūpaya*—unto the Lord with a

gigantic form; *namas te*—I offer my respectful obeisances unto You; *ca*—and; *ūrdhva-retase*—unto the best of the celibates.

**I offer my respectful obeisances unto You, O Lord Nṛsiṁhadeva, the Master of all, who is satisfied with transcendental bliss, who rides on a chariot, who relishes transcendental mellows, has a great mane and a gigantic form, and is the best of the celibates.**

ऊर्ध्वसिंहाय सिंहाय नमस्ते चोर्ध्वबाहवे ।
परप्रध्वंसकायैव शङ्खचक्रधराय च ॥ १४२ ॥

*142. ūdhva-siṁhāya siṁhāya namas te cordhva-bāhave*
*para-pradhvaṁsakāyaiva śaṅkha-cakra-dharāya ca*

*ūdhva-siṁhāya*—unto the great Lion; *siṁhāya*—unto the Lion; *namas te*—I offer my respectful obeisances unto You; *ca*—and; *ūrdhva-bāhave*—unto the Lord with mighty arms; *parapradhvaṁsakāya*—unto the Lord who kills the demons; *eva*—certainly; *śaṅkha-cakra-dharāya ca*—and unto the Lord who holds a conchshell and the *sudārṣana-cakra.*

**I offer my respectful obeisances unto You, O Lord Nṛsiṁhadeva, O great Lion; obeisances unto You, O Lion, O Lord with mighty arms who always kills the demons, who holds a conchshell and the sudārṣana-cakra...**

गदापद्मधरायैव पञ्चबाणधराय च ।
कामेश्वराय कामाय कामपालाय कामिने ॥ १४३ ॥

*143. gadā-padma-dharāyaiva pañca-bāṇa-dharāya ca*
*kāmeśvarāya kāmāya kāma-pālāya kāmine*

*gadā-padma-dharāya*—unto the Lord who holds a club and lotus flower; *eva*—certainly; *pañca-bāṇa-dharāya ca*—unto the Lord who holds five arrows; *kāmeśvarāya*—unto the Controller of Kāmadeva; *kāmāya*—unto transcendental desire personified; *kāma-pālāya*—unto the Protector of Kāmadeva; *kāmine*—unto the Master of Kāmadeva.

**...who holds a club, a lotus flower, and five arrows (the five principal *rāsas*), who is the controller of Kāmadeva, who is transcendental desire personified, the Protector and Master of Kāmadeva.**

नमः कामविहाराय कामरूपधराय च ।
सोमसूर्याग्निनेत्राय सोमपाय नमो नमः ॥ १४४ ॥

*144. namaḥ kāma-vihārāya kāma-rūpa-dharāya ca*
*soma-sūryagni-netrāya somapāya namo namaḥ*

*namaḥ*—I offer my humble obeisances; *kāma-vihārāya*—unto the Lord who enjoys amorous pastimes; *kāma-rūpa-dharāya ca*—unto the Lord, who can assume any attractive form; *soma-*

*sūryagni-netrāya*—unto the Lord whose three eyes are the sun, moon and fire; *somapāya*—unto the Protector of the moon; *namo namaḥ*—I offer my respectful obeisances again and again.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who enjoys confidential amorous pastimes, who can assume any attractive form at will, whose three eyes are the sun, moon and fire. Unto the protector of the moon, Lord Nṛsiṁhadeva, I offer my respectful obeisances again and again.**

नमः सोमाय वामाय वामदेवाय ते नमः ।
सामस्वनाय सौम्याय भक्तिगम्याय वै नमः ॥ १४५ ॥

*145. namaḥ somāya vāmāya vāmadevāya te namaḥ*
*sāma-svanāya saumyāya bhakti-gamyāya vai namaḥ*

*namaḥ*—obeisances unto You; *somāya*—unto the Soma; *vāmāya*—unto the attractive Lord; *vāmadevāya*—unto Vāmadeva; *te namaḥ*—I offer my respectful obeisances unto You; *sāma-svanāya*—unto the hymns of the *Sāma-veda; saumyāya*—unto the handsome Lord; *bhakti-gamyāya*—unto the Lord who is attainable by devotional service; *vai*—certainly; *namaḥ*—obeisances unto You.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, who is the spiritual Soma beverage, unto the attractive Lord who appeared as Vāmadeva. I offer my respectful obeisances unto You, who are the hymns of the *Sāma-veda*. And I offer my respectful obeisances unto the handsome Lord, who is attainable by devotional service.**

कुष्माण्डगणनाथाय सर्वश्रेयस्कराय च ।
भीष्माय भीषदायैव भीमविक्रमणाय च ॥ १४६ ॥

*146. kuṣmāṇḍa-gaṇa-nāthāya sarva-śreyas-karāya ca*
*bhīṣmāya bhīṣa-dāyaiva bhīma-vikramaṇāya ca*

*kuṣmāṇḍa-gaṇa-nāthāya*—unto the Master of the Kuṣmāṇḍas; *sarvaśreyas-karāya ca*—and unto the Benefactor of all; *bhīṣmāya*—unto the ferocious Lord; *bhīṣa-dāya*—unto the merciful Physician; *eva*—certainly; *bhīma-vikramaṇāya ca*—and unto the all-powerful Lord.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, the Master of the Kuṣmāṇḍas, the Benefactor of all, the ferocious Lord, the merciful, all-powerful physician who cures the disease of material existence.**

मृगग्रीवाय जिवाय जितायाजितकारिणे ।
जटिने जमदग्नाय नमस्ते जातवेदसे ॥ १४७ ॥

*147. mṛga-grīvāya jivāya jitāyājita-kāriṇe*
*jaṭine jamadagnāya namas te jāta-vedase*

*mṛga-grīvāya*—unto the Lord with a lion's neck; *jivāya*—unto the Life of all that lives; *jitāya*—unto the conqueror of the demons; *ajitakāriṇe*—unto the invincible Lord; *jaṭine*—unto the Lord with

matted hair; *jamadagnāya*—unto the Lord who appears as Paraśurāma; *namas te*—I offer my respectful obeisances unto You; *jāta-vedase*—unto the Master of all opulence.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, the Lord with a lion's neck, the Life of all that lives, the invincible conqueror of the demons, and unto the Lord with matted hair who appears as Paraśurāma, the master of all opulence.**

जपकुसुमवर्णाय जप्याय जपिताय च ।
जरायुजायाण्डजाय स्वेदजायोद्भिजाय च ॥ १४८ ॥

*148. japa-kusuma-varṇāya japyāya japitāya ca*
*jarāyujāyāṇḍa-jāya sveda-jāyodbhijāya ca*

*japa-kusuma-varṇāya*—unto the Lord whose complexion is the color of a rose; *japyāya*—unto the Lord who is the *japa-mantras* personified; *japitāya ca*—and unto the Lord who is glorified with *japa-mantras; jarāyujāya*—unto the Creator of all living beings born from wombs; *aṇḍa-jāya*—unto the Creator of all living beings born from eggs; *sveda-jāya*—unto the Creator of all living beings born from perspiration; *udbhijāya ca*—and unto the Creator of all living beings sprouted from seeds.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, whose complexion is the color of a rose, who is the *japa-mantras* personified, and who is glorified with *japa-mantras;* who is the creator of all living beings whether born from wombs, from eggs, from perspiration or sprouted from seeds.**

जनार्दनाय रामाय जाह्नवीजनकाय च ।
जारजन्मादिदूराय प्रद्युम्नाय प्रमोदिने ॥ १४९ ॥

*149. janārdanāya rāmāya jāhnavī-janakāya ca*
*jāra-janmādi-dūraya pradyumnāya pramodine*

*janārdanāya*—unto the Lord who removes His devotees' suffering; *rāmāya*—unto the Supreme Enjoyer; *jāhnavī-janakāya ca*—and unto the Father of the Ganges; *jāra-janmādi-dūraya*—unto the Rescuer from birth, old age and the rest; *pradyumnāya*—unto Lord Pradyumna; *pramodine*—unto the blissful Lord.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who removes His devotees' suffering as Lord Janārdana the supreme enjoyer, and unto Janaka, the father of the Ganges, who rescues His devotees from the material sufferings of birth, death, old age and so on, and unto the blissful Lord Pradyumna.**

जिह्वारौद्राय रुद्राय वीरभद्राय ते नमः ।
चिदूॐाय समुद्राय कदुद्राय प्रचेतसे ॥ १५० ॥

*150. jihvā-raudrāya rudrāya vīrabhadrāya te namaḥ*
*cid-rūpaya samudrāya kad-rudrāya pracetase*

*jihvā-raudrāya*—unto the Lord whose tongue shows His anger; *rudrāya*—unto the ferocious Lord; *vīrabhadrāya*—unto the heroic Lord; *te namaḥ*—I offer my respectful obeisances unto You; *cidrūpaya*—unto the Lord whose form is transcendental; *samudrāya*—unto the Ocean; *kad-rudrāya*—unto the extremely angry Lord; *pracetase*—unto the most intelligent Lord.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, whose tongue shows His anger, unto the ferocious, heroic Lord whose form is transcendental, unto the ocean of extreme anger, the most intelligent Lord.**

एन्द्रियायेन्द्रियज्ञाय नमोऽस्त्विन्द्रानुजाय च ।
अत्तीन्द्रियाय साराय इन्दिरापतये नमः ॥ १५१ ॥

*151. indriyāyendriya-jñāya namo'stvindrānujāya ca*
*atīndriyāya sārāya indirā-pataye namaḥ*

*indriyāya*—unto the Master of the senses; *indriya-jñāya*—unto the Lord who is knowable by spiritual senses; *namo asti*—obeisances unto You; *indrānujāya ca*—and unto the younger brother of Indra; *atīndriyāya*—unto the Lord who is beyond the reach of the material senses; *sārāya*—unto the best of all beings; *indirā-pataye*—unto the Husband of the Goddess of Fortune; *namaḥ*—I offer my humble obeisances.

**Obeisances unto You, Lord Nṛsiṁha, the master of the senses, who is knowable by spiritual senses, who appears as the younger brother of Indra (Vāmanadeva), who is beyond the reach of the material senses, the best of all beings. O husband of the Goddess of Fortune, I offer my humble obeisances unto You.**

ऐशानाय च इड्याय ईशिताय इनाय च ।
व्योमात्मने च व्योम्ने च नमस्ते व्योमकेशिने ॥ १५२ ॥

*152. īśānāya ca iḍyāya īśitāya ināya ca*
*vyomātmane ca vyomne ca namas te vyoma-keśine*

*īśānāya*—unto the supreme Master; *ca*—and; *iḍyāya*—unto the supreme object of worship; *īśitāya*—unto the supreme controller; *ināya ca*—and unto the all-glorious Lord; *vyomātmane ca*—and unto the Master of the spiritual sky; *vyomne ca*—and unto the spiritual sky; *namas te*—I offer my respectful obeisances unto You; *vyomakeśine*—unto the Lord whose mane touches the sky.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, the supreme Master, the supreme object of worship, the supreme controller and the all-glorious Lord, master of the spiritual sky, the spiritual sky personified, and unto the great Lion whose mane touches the sky.**

व्योमधाराय च व्योमवक्त्रायासुरघातिने ।
नमस्ते व्योमदंष्ट्राय व्योमवासाय ते नमः ॥ १५३ ॥

*153. vyoma-dhārāya ca vyomavaktrāyāsura- ghātine*
*namas te vyoma-daṁṣṭrāya vyoma-vāsāya te namaḥ*

*vyoma-dhārāya ca*—and unto the Lord who holds up the sky; *vyomavaktrāya*—unto the Lord whose open mouth is like the sky; *asuraghātine*—unto the Lord who kills the demons; *namas te*—obeisances unto You; *vyoma-daṁṣṭrāya*—unto the Lord whose teeth are like the sky; *vyoma-vāsāya*—unto the Lord whose home is in the spiritual sky; *te namaḥ*—I offer my respectful obeisances unto You.

**Obeisances unto You, Lord Nṛsiṁhadeva, who holds up the sky, whose open mouth is like the sky, whose teeth are like the sky and who kills the demons. O Lord whose home is in the spiritual sky, I offer my respectful obeisances unto You.**

सुकु माराय रामाय शुभाचाराय ते नमः ।
विश्वाय विश्वरूपाय नमो विश्वात्मकाय च ॥ १५४ ॥

*154. sukumārāya rāmāya śubhācārāya te namaḥ*
*viśvāya viśva-rūpaya namo viśvātmakāya ca*

*sukumārāya*—unto the Lord who is gentle and soft; *rāmāya*—unto the Supreme Enjoyer; *śubhācārāya*—unto the auspicious Lord; *te namaḥ*—I offer my respectful obeisances unto You; *viśvāya*—unto the universe; *viśva-rūpaya*—unto the Universal Form; *namo*—obeisances; *viśvātmakāya ca*—and unto the Lord who is the soul of the universe.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, who is gentle and soft, the most auspicious Supreme Enjoyer. Obeisances unto the universe, which is made from Your energy, unto the universal form of the Lord, and unto the Lord who is the very soul of the universe.**

जनात्मकाय ज्ञानाय विश्वेशाय परात्मने ।
एकात्मने नमस्तुभ्यं नमस्ते द्वादशात्मने ॥ १५५ ॥

*155. jñānātmakāya jñānāya viśveśāya parātmane*
*ekātmane namas tubhyaṁ namas te dvādaśātmane*

*jñānātmakāya*—unto the Lord who is the object of transcendental knowledge; *jñānāya*—unto transcendental knowledge; *viśveśāya*—unto the Master of the universe; *parātmane*—unto the Supersoul; *ekātmane*—unto the Supreme Personality of Godhead, who has no rival; *namas tubhyaṁ*—I offer my respectful obeisances unto You; *namas te*—I offer my respectful obeisances unto You; *dvādaśātmane*—unto the Lord who appears in twelve forms.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, who is the object of transcendental knowledge, who is transcendental knowledge personified, the master of the universe, the Supreme Personality of Godhead who has no rival. I offer my respectful obeisances unto You, O Lord who appears in twelve forms.**

च्तुर्विंशतिरूपाय पञ्चविंशतिमूर्तये ।
षड्विंशकात्मने नित्यं सप्तविंशतिकात्मने ॥ १५६ ॥

*156. catur-viṁśati-rūpaya pañca-viṁśati-mūrtaye*
*ṣaḍ-viṁśakātmane nityaṁ sapta-viṁśatikātmane*

*catur-viṁśati-rūpaya*—unto the Lord who appears in twenty-four forms; *pañca-viṁśati-mūrtaye*—unto the Lord who appears in twenty-five forms; *ṣaḍ-viṁśakātmane*—unto the Lord who appears in twenty-six forms; *nitya*—eternal; *sapta-viṁśatikātmane*—unto the Lord who appears in twenty-seven forms.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, who appears in twenty-four forms, who appears in twenty-five forms, who appears in twenty-six forms, who appears in twenty-seven eternal forms.**

धर्मार्थकाममोक्षाय विरक्ताय नमो नमः ।
भावशुद्धाय सिद्धाय साध्याय शरभाय च ॥ १५७ ॥

*157. dharmārtha-kāma-mokṣāya viraktāya namo namaḥ*
*bhāva-śuddhāya siddhāya sādhyāya śarabhāya ca*

*dharmārtha-kāma-mokṣāya*—unto the Lord who provides religiosity, economic development, sense gratification and liberation; *viraktāya*—unto the Lord who is completely aloof from matter; *namo namaḥ*—I offer my respectful obeisances again and again; *bhāvaśuddhāya*—unto the most pure Lord; *siddhāya*—unto the perfect Lord; *sādhyāya*—unto the Lord who is the goal of spiritual life; *śarabhāya ca*—and unto the Lord who is as ferocious as a *śarabha* beast.

**I offer my respectful obeisances again and again unto Lord Nṛsiṁhadeva, who provides religiosity, economic development, sense gratification and liberation to the conditioned souls, who is completely aloof from matter, who is the most pure Lord who has all mystic perfections, who is the goal of spiritual life and who is as ferocious as a *śarabha* beast.**

प्रबोधाय सुभोदाय नमो बुधिप्रियाय च ।
स्निग्धाय च विदग्धाय मुग्धाय मुनये नमः ॥ १५८ ॥

*158. prabodhāya subhodāya namo budhi-priyāya ca*
*snigdhāya ca vidagdhāya mugdhāya munaye namaḥ*

*prabodhāya*—unto transcendental knowledge personified; *subhodāya*—unto the supreme knowledge; *namo*—I offer my humble obeisances; *budhi-priyāya ca*—and unto the Lord who is dear to the wise; *snigdhāya ca*—and unto the Lord who loves His devotees; *vidagdhāya*—unto the most intelligent Lord; *mugdhāya*—unto the charming Lord; *munaye*—unto the most wise Lord; *namaḥ*—I offer my humble obeisances.

**I offer my humble obeisances unto Lord Nṛsiṁha, who is transcendental knowledge personified, the supreme knowledge, who is dear to the wise, who loves His devotees. I offer my humble obeisances unto the most intelligent, charming, most wise Lord.**

प्रियम्वदाय श्रव्याय श्रुक्श्रुवाय श्रिताय च ।
गृहेशाय महेशाय ब्रह्मेशाय नमो नमः ॥ १५९ ॥

*159. priyam-vadāya śravyāya śruk-śruvāya śritāya ca*
*gṛheśāya maheśāya brahmeśāya namo namaḥ*

*priyam-vadāya*—unto the Lord who speaks sweetly; *śravyāya*—unto the Lord whose glories should be heard; *śruk-śruvāya*—unto the Lord for whose pleasure *yajñas* are offered; *śritāya ca*—and unto the Shelter of the devotees; *gṛheśāya*—unto the Lord of every home; *maheśāya*—unto the Supreme Personality of Godhead; *brahmeśāya*—unto the Lord of the *brāhmaṇas; namo namaḥ*—I offer my respectful obeisances again and again.

**I offer my respectful obeisances again and again unto Lord Nṛsiṁhadeva, who speaks sweetly, whose glories should be heard, for whose pleasure *yajñas* are offered, and who is the shelter of the devotees, the Lord of every home, and the Supreme Personality of Godhead, the Lord of the *brāhmaṇas*.**

श्रीधराय सुतीर्थाय हयग्रीवाय ते नमः ।
ऊग्राय ऊग्रवेगाय ऊग्रकर्मरताय च ॥ १६० ॥

*160. śrīdharāya sutīrthāya hayagrīvāya te namaḥ*
*ūgraya ūgra-vegāya ūgra-karma-ratāya ca*

*śrīdharāya*—unto the Husband of the Goddess of Fortune; *sutīrthāya*—unto the Best of the holy saints; *hayagrīvāya*—unto the Hayagrīva incarnation; *te namaḥ*—I offer my respectful obeisances unto You; *ūgraya*—unto the fearsome Lord; *ūgra-vegāya*—unto the most powerful Lord; *ūgra-karma-ratāya ca*—and unto the most ferocious Lord.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, husband of the Goddess of Fortune, the best of the holy saints, and unto the Hayagrīva incarnation, the fearsome, most powerful, most ferocious Lord.**

ऊग्रनेत्राय व्याघ्राय समग्रगुणशालिने ।
बलग्रहविनाशाय पिशाचग्रहघातिने ॥ १६१ ॥

*161. ūgra-netrāya vyaghrāya samagra-guṇa-śāline*
*bala-graha-vināśāya piśāca-graha-ghātine*

*ūgra-netrāya*—unto the Lord whose eyes are fearsome; *vyaghrāya*—unto the ferocious Lord; *samagra-guṇa-śāline*—unto the Lord who is all-virtuous; *bala-graha-vināśāya*—unto the Lord who destroys the demons and evil spirits; *piśāca-graha-ghātine*—unto the Lord who destroys witches.

**I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the Lord whose eyes are fearsome, the ferocious Lord who is all-virtuous, who destroys the demons, evil spirits and witches.**

दुष्टग्रहनिहन्त्रे च निग्रहानुग्रहाय च ।
वृषध्वजाय वृष्ण्याय वृषाय वृषभाय च ॥ १६२ ॥

*162. duṣṭa-graha-nihantre ca nigrahānugrahāya ca*
*vṛṣa-dhvajāya vṛṣṇyāya vṛṣāya vṛṣabhāya ca*

*duṣṭa-graha-nihantre*—unto the Lord who kills evil spirits; *ca*—and; *nigrahānugrahāya ca*—unto the most merciful Lord; *vṛṣa-dhvajāya*—unto the Lord whose flag is marked with a bull; *vṛṣṇyāya*—unto the Lord who appears in the Vṛṣṇi dynasty; *vṛṣāya*—unto the bull; *vṛṣabhāya ca*—and unto the Lord who is the best person.

**I offer my humble obeisances unto Lord Nṛsiṁhadeva, who kills the evil spirits, and is the most merciful Lord whose flag is marked with a bull, who appears in the Vṛṣṇi dynasty, who protects the bull of dharma, and who is the best person.**

ऊग्रश्रवाय शान्ताय नमः श्रुतिधराय च ।
नमस्ते देवदेवेश नमस्ते मधुसूदन ॥ १६३ ॥

*163. ūgra-śravāya śāntāya namaḥ śruti-dharāya ca*
*namas te deva-deveśa namas te madhusūdana*

*ūgra-śravāya*—unto the most famous Lord; *śāntāya*—unto the peaceful Lord; *namaḥ*—obeisances; *śruti-dharāya ca*—and unto the Lord who remembers everything; *namas te*—I offer my respectful obeisances unto You; *deva-deveśa*—unto the Ruler of the demigods; *namas te*—I offer my respectful obeisances unto You; *madhusūdana*—unto the Killer of the Madhu demon.

**I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva, the most famous Lord; obeisances unto the peaceful Lord, who remembers everything. O ruler of the demigods, I offer my respectful obeisances unto You, O killer of the Madhu demon!**

नमस्ते पुण्डरिकाक्ष नमस्ते दुरितक्षय ।
नमस्ते करुणासिन्धो नमस्ते समितिञ्जाय ॥ १६४ ॥

*164. namas te puṇḍarikākṣa namas te durita-kṣaya*
*namas te karuṇā-sindho namas te samitiñjāya*

*namas te*—I offer my respectful obeisances unto You; *puṇḍarikākṣa*—unto the lotus-eyed Lord; *namas te*—I offer my respectful obeisances unto You; *durita-kṣaya*—unto the Lord who rescues His devotees from a host of troubles; *namas te*—I offer my respectful obeisances unto You; *karuṇā-sindho*—unto the Lord who is an ocean of mercy; *namas te*—I offer my respectful obeisances unto You; *samitiñjāya*—unto the Lord who is always victorious in battle.

**I offer my respectful obeisances unto You, O lotus-eyed Lord; I offer my respectful obeisances unto You, O Lord who rescues His devotees from a host of troubles; I offer my respectful obeisances unto You, O Lord who is an ocean of mercy; I offer my respectful obeisances unto You, O Lord who is always victorious in battle!**

नमस्ते नरसिंहाय नमस्ते गरुडध्वज ।
यज्ञनेत्र नमस्तेऽस्तु कालध्वज जायध्वज ॥ १६५ ॥

*165. namas te narasiṁhāya namas te garuḍa-dhvaja*
*yajña-netra namas te'stu kāla-dhvaja jāya-dhvaja*

*namas te*—I offer my respectful obeisances unto You; *narasiṁhāya*—unto Lord Nṛsiṁhadeva; *namas te*—I offer my respectful obeisances unto You; *garuḍa-dhvaja*—unto the Lord whose flag is marked with Garuḍa; *yajña-netra*—unto the Lord whose eyes are the Vedic *yajñas; namas te'stu*—I offer my respectful obeisances unto You; *kāla-dhvaja*—unto the Lord whose flag is time; *jāya-dhvaja*—unto the Lord who holds the victory flag.

**I offer my respectful obeisances unto You, O Lord Nṛsiṁhadeva; I offer my respectful obeisances unto You, O Lord whose flag is marked with Garuḍa, and whose eyes are the Vedic yajñas; I offer my respectful obeisances unto You, O Lord whose flag is time, who holds the victory flag!**

अग्निनेत्र नमस्तेऽस्तु नमस्ते ह्यमरप्रिय ।
महानेत्र नमस्तेऽस्तु नमस्ते भक्तवत्सल ॥ १६६ ॥

*166. agni-netra namas te'stu namas te hy amara-priya*
*mahā-netra namas te'stu namas te bhakta-vatsala*

*agni-netra*—unto the Lord whose eyes are the sacred fires; *namas te'stu*—I offer my respectful obeisances unto You; *namas te*—I offer my respectful obeisances unto You; hi—certainly; *amara-priya*—unto the Lord who is dear to the demigods; *mahā-netra*—unto the Lord whose eyes are large; *namas te'stu*—I offer my respectful obeisances unto You; *namas te*—I offer my respectful obeisances unto You; *bhakta-vatsala*—unto the Lord who loves His devotees.

**I offer my respectful obeisances unto You, O Lord whose eyes are the sacred fires; I offer my respectful obeisances unto You, O Lord who is certainly dear to the demigods; I offer my respectful obeisances unto You, O Lord whose beautiful eyes are large with ecstatic love; I offer my respectful obeisances unto You, O Lord who loves His devotees!**

धर्मनेत्र नमस्तेऽस्तु नमस्ते करुणाकर ।
पुण्यनेत्र नमस्तेऽस्तु नमस्तेऽभिष्टदायक ॥ १६७ ॥

*167. dharma-netra namas te'stu namas te karuṇā-kara*
*puṇya-netra namas te'stu namas te'bhiṣṭa-dāyaka*

*dharma-netra*—unto the eye of religion; *namas te'stu*—I offer my respectful obeisances unto You; *namas te*—I offer my respectful obeisances unto You; *karuṇā-kara*—unto the most merciful Lord; *puṇya-netra*—unto the Lord whose eyes are most sacred; *namas te'stu*—I offer my respectful obeisances unto You; *namas te*—I offer my respectful obeisances unto You; *abhiṣṭa-dāyaka*—unto the Lord who fulfills His devotees' desires.

**I offer my respectful obeisances unto You, O eye of religion; I offer my respectful obeisances unto You, O most merciful Lord; I offer my respectful obeisances unto You, O Lord whose eyes are most sacred; I offer my respectful obeisances unto You, O Lord who fulfills His devotees' desires!**

नमो नमस्ते दयसिंहरूप नमो नमस्ते नरसिंहरूप ।
नमो नमस्ते रणसिंहरुप नमो नमस्ते नरसिंहरूप ॥ १६८ ॥

*168. namo namas te daya-siṁha-rūpa namo namas te narasiṁha-rūpa*
*namo namas te raṇa-siṁha-rupa namo namas te narasiṁha-rūpa*

*namo*—obeisances; *namas te*—I offer my respectful obeisances unto You; *daya-siṁha-rūpa*—unto the merciful Lion; *namo*—obeisances; *namas te*—I offer my respectful obeisances unto You; *narasiṁha-rūpa*—unto Lord Nṛsiṁhadeva; *namo*—obeisances; *namas te*—I offer my respectful obeisances unto You; *raṇa-siṁha-rupa*—unto the warrior Lion; *namo*—obeisances; *namas te*—I offer my respectful obeisances unto You; *narasiṁha-rūpa*—unto Lord Nṛsiṁhadeva.

**Obeisances, I offer my most humble obeisances unto You, O merciful Lion; obeisances, I offer my most humble obeisances unto You, O Lord Nṛsiṁhadeva; obeisances, I offer my most humble obeisances unto You, O warrior Lion; obeisances, I offer my most humble obeisances unto You, O Lord Nṛsiṁhadeva!**